CALVINIST CONTACT

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LETTERS

Velikovsky endorsed

Habermehl joins Hope Centre

by N.D.J.Hogeveen

WINNIPEG, MAN.— Seek the peace of the city where I have sent you. On Sunday, May 29, Rev. Dick Habermehl was officially installed as an associate minister of the College Avenue CRC in charge of the Hope Centre ministry. "Today not just I but we all are inaugurated in the work at Hope Centre. Congratulations on your renewed task as ministers of God's Word". So began Rev. Habermehl's address after his installation.

He read Jeremiah 29:1-14, with verse 7 as text "and seek the peace of the city where I have sent you into exile, and pray the Lord on its behalf, for in its peace you will find your peace".

"This peace is not just a secular thought, it is the spiritual, peace is shalom, it is salvation. Only God is the Giver of this peace. So God commands all of us to make peace in this city happen. God's peace comes to us by sharing it with others.

"I will be there with my family", said Rev. Habermehl, "but you will be there with us, by your gifts, your prayers and your personal help."

Hope Centre is involved in inner city mission work and Rev. Habermehl's installation is yet another indication of God's blessing of over five years of hard and dedicated work. Hope Centre is sponsored by the three greater Winnipeg CRC's and its director is responsible to an independent board. It also has the official support of the Canadian CR Churches.

Rev.Habermehl was officially welcomed by Rev. Van Hoff as representative of the Winnipeg churches, by Mary Calverly as representative of the board and by Mrs. Tynes, a social worker, as representative of the com-

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Festival for Life draws large crowd

by Annie Bergshoeff

Almost 50,000 legal abortions took place in Canada in 1975. Since abortion was made legal in 1969, 202,000 legal abortions have been performed in Canada

It was because of these facts that 2,500 people registered for the Festival for Life held in Ottawa from May 5-7. The festival was sponsored by the Alliance for Life, the national co-ordinator for all pro-life groups — including Birthright, Right to Life and Coalition for Life — across Canada.

Respect for human life and a sincere desire to protect the rights of those unable to defend themselves — the aged, the mentally and physically handicapped, and with special emphasis, the unborn — brought men and women, young and old, Roman Catholics and Protestants, Christians and non-Christians together for a weekend of interaction and action.

Thursday, the first day of the conference, was set aside for lobbying at the Parliament buildings. Every registrant paid a visit to his M.P., sharing with him his pro-life views. Although this was done in a concerned and sincere manner, Ottawa papers reported it as "Anti-abortionists ha--rass MPs."

On Saturday, further action took place in the shape of a march from Major's Hill Park to Parliament Hill. Over 3,000 people participated, waving placards of "Respect Life", "Vive la Vie", "Abortion is killing", flying green and blue helium filled "Love-Life" balloons, and singing "Come sing a song of Joy that man may love his brother." The marchers stopped at the Parliament buildings to listen to several effective speeches by our pro-life leaders and many on-lookers and by-passers listened in.

Even the group of a pro-abortionist, placarding around the Centennial flame and their hired plane with its tailing banner, could not detract from this impressive demonstration of concern for the equal value of every human life — before and after birth.

Throughout the convention we heard many well-known speakers including Marshall McLuhan whose studies explain the effects of technology and mass media on society, and Malcolm Muggeridge, a journalist and broadcaster and author of many novels including "Something Beautiful for God", an account of Mother Teresa's work in Calcutta. John Howard Griffin, author of "Black Like Me", spoke from his wheelchair, where terminal cancer has placed him. He pointed out how we are being dehumanized by many forces of which we are generally unaware. Father Al de Valk from Holland, professor of History at St. Thomas More College, University of Saskatchewan, demonstrated the deception we are subjected to in hearing and reading about abortion: the unborn baby is termed a fetus, killing the fetus is called terminating a pregnancy.

Mrs. Phyllis Bowman, National Director of Britain's Society for the Protection of Unborn Children, pointed out that abortion, instead of decreasing the number of unwanted children, rather increases them, as people's whole attitude towards children is adversely affected. Abortion brutalizes our society and sets us on

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Lutheran Church in Namibia supports justice

by Rhoda Playfair

"The Black Lutheran Church, the largest church in Namibia (South West Africa) is wholly engaged in the struggle for justice, while the white Lutheran Church is the most reactionary in the country," reports Horst Kleinschmidt, exiled member of the Christian Insitute of Johannesburg, in Vancouver recently for a Southern Africa Conference.

A descendant of the first white family to settle in Namibia as Lutherans one hundred and forty years ago, Mr. Kleinschmidt speaks with knowledge and understanding concerning the struggle for justice in Namibia which presents some distinctly differents facets to that of the struggle in South Africa. Following a short but violent colonial rule by the Germans, he points out, the country came under South African colonial rule in 1916 and since that time has been completely exploited. It is one hundred per cent economically dependent on South Africa, never having has a chance to develop industrially but remaining a supply market for South Africa. Namibian youths, black or white, cannot take post high school training in the country but must attend South African universities to further their studies.

"But some of the worse aspects of the South African administration are to be seen in Ovamboland, which forms the northern border with Angola," Mr. Kleinschmidt says. "In this part of the country the South African army (described as an army of occupation) is literally terrorizing the Ovambo population, trying to force people to move into the interior in order to form a strip of No-Man's land."

The Black Liberation organization known as SWAPO (South-West African People's Organization) is in constant military conflict with the South African troops which are trying desperately to root it out, and receives overwhelming support from the population. Its image is that of a liberation force. Even conservative white bishops concede that if an election were permitted, its members would sweep the polls.

Whites in Namibia number only 90,000 (many of them first generation) out of a population of one million, Mr. Kleinschmidt points out. "The whole dispute is over a small number of people in a country two thirds the size of South Africa, and all because white people have short term profits to make out of the economy of Namibia."

For years the Lutheran churches — black and white — have faced a challenge to unite, he says, but basically the whites are not prepared to do this. "They say they are — but prolonged discussions and political tactics are buying time. They are not answering the issues."

By way of contrast, black Lutheran bishops have challenged Prime Minister Vorster himself as a professing Christian, have encouraged their members to join SWAPO, and are themselves a part of the suffering people.

"It makes for a very different situation," says Mr. Kleinschmidt, "when you are part of a struggle; when you are of the people, and not just for them."

FOCUS

A minute of prayer

SACRAMENTO, CAL. (EP) — An assembly bill allows schools in California to set aside a minute each day for silent prayer or meditation.

The bill, drafted by Mike Antonovich of Glendale, said the measure was consistent with freedom of religion but opponents called it a back door to get around the U.S. Supreme Court ban on prayer in schools.

Released on birthday

SEOUL (EP) — South Korea's government has released 3,319 convicted criminals and delinquent juveniles as part of the national celebration of Bhudda's birthday on May 25.

Bhudda's birthday is celebrated on the lunar calendar and has been observed as a national holiday in South Korea since 1976. This is his 2,521st birthday, according to some calculations.

The government said the convicts were released because of their good prison records.

More Bibles for Russia

MOSCOW (EP) — The Soviet Union will permit the importation of 5,000 Bibles for German-speaking Christians in remote areas of the USSR.

Rev. Paul Hansen, a Dane who is Europe secretary for the department of church co-operation of the Lutheran World Federation, made the announcement before leaving Moscow to visit German Lutheran communities in Siberia and other remote areas.

During the early days of the Second World War there was a massive forced resettlement of Soviet Germans from the Volga and Black Sea areas and from larger Russian cities into remote Soviet areas. Predominantly Lutheran, the German Christian communities include persons of Brethren, Reformed and Mennonite background.

Caribbean Christians unite

PORT-AU-PRINCE, HAITI (EP) — The Evangelical Association of the Caribbean has been established to promote closer co-operation among evangelicals and to co-ordinate programs relevant to the spiritual and social needs of the Caribbean peoples.

Since 1972, there has been a growing concern for closer collaboration among Evangelical fellowships in the region. As a result, delegates were united from Jamaica, Haiti, Barbados, Trinidad and Guyana.

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NEXT WEEK

The Rhodesian Tragedy

VIEWPOINT

Deliberations at Synod

Some 150 men from Canada and the United States are in the middle of deliberations now at the annual gathering of Synod of the Christian Reformed Church. These deliberations are taking place on the campus of Calvin College in Grand Rapids, Mich.

Synod is meeting this year from June 13 to 24 and the sessions last from 9 a.m. daily until well into the night. Committees meet during breaks and after the regular sessions of synod have adjourned. The work is terribly important since the decisions mold the future of the Christian Reformed Church. The work is also tiring and mentally draining on the 150 delegates.

What happens after the two week gathering? The Acts of Synod are printed and are made available to the entire denomination. All office-bearers receive one and most of them read at least portions of the Acts. The rest of the church, in general, can't be bothered to read that thick book.

Summaries of the deliberations of Synod appear in this publication as well as in The Banner, De Wachter and other Reformed periodicals. Again some people will read that material but most will not. And that is sad. Not because these delegates have put so much time into these deliberations, not because of all the hard work that has gone into the various study reports and the years of meetings required to come to some Reformed, Biblical solution.

It is sad because Synod's decisions have a direct bearing upon the Christian Reformed Church and its future. The decisions come in the form of policy statements, guidelines and down right laws.

Synod, right now, is looking at lodge membership and how it is in conflict with the church. You should know what is decided. Right now, there are decisions being taken on marriage and divorce ... and that should be required reading for every young person and married couple in the denomination. The church's position on war is being looked at and policy decisions of some form will be forthcoming on that.

The Christian Reformed Church's relationship to the Reformed Church in America (and vise-versa) is a major item of discussion at the present sitting of Synod and you should know just what is being said.

Aside from those special reports there are the regular ones outlining the work of the denomination in world missions, home missions, world relief. the Back to God Hour ministry, race relations, the board of publications' educational materials and a host of others.

All of these matters should be important to you as a member of the church. Reformed Church readers should familiarize themselves with the decisions of their synod as well and it similarly applies to all other denominations. Know what your church says so that you may be able to act responsibly.

All of these decisions are hopefully based on biblical principles and were arrived at prayerfully. They are decisions which were made on your behalf by your delegates.

I wonder, as perhaps your consistory does, just how many people are familiar with the Acts of Synod from year to year. Do you know which decisions were made a year ago? Do you make it a point of ordering the Acts of Synod each year? The reports may be long, but they are generally simply written and are easily understandable by the layperson. They belong in each home because they reflect our church's interpretation of what the Bible says on many current issues.

I also hope that you will pray for God's guidance at the deliberations of Synod.

Keith Knight

NEWS VIEWS

Davis keeps his minority

Ontario voters went to the polls on June 9 to return a minority Progressive Conservative government under the leadership of Premier William Davis. The three major political parties laid out a total of $25 million during the past six weeks — most of it taxpayers' money — to seek an increased political mandate.

The conservatives had wanted to gain at least 10 seats so that it could rule with a majority of the legislative seats, the Opposition New Democratic Party had hoped that its socialistic policies would capture the hearts of the voters in order to claim a first-ever NDP government in the province, and the Liberals who placed a weak third in party standings had an eye on regaining its official Opposition standing.

In theoretical terms, only the Liberals and leader Stuart Smith won. Only he reached his goal. The Conservatives did not gain a majority and the New Democrats lost five seats.

The government can learn a lesson from this election and that is: never to go to the people with an election when there is not an issue. That lesson might also be passed on to the federal Liberal government which has been quietly contemplating a fall election. Separation and national unity are not concrete issues.... yet. No purpose would be served by calling a federal election at this time, except to put candidates through the expense of electing a new government.

It is amazing that the Ontario election produced virtually no change, Incumbents were generally returned to their seats and only a couple of upsets were recorded. The only change came in the official Opposition with the Liberals resuming that post from the N.D.P.

So now what? The government will undoubtedly wait some time before it calls another election. It was given a mandate of a minority government and all three parties will have to be content with that. It is time for them to get down to work together but the time is also ripe for us to approach all three parties to talk about areas of personal and communal concern. We should, and we will, continue to press for equality in educational grants. We should check with our MPP, whether a novice or veteran, to see just where he stands on these issues and how far he is willing to go with them.

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by Dr. Louis Praamsma

WORLD AROUND US

The Bible on trial

For a long time the Bible has been on trial. In the days of the early church the heathen philosopher Celsus declared that Moses had been a deceiver, that the history of creation was ridiculous, the story of the ark a fancy, and that it simply had been impossible that God became man.

Later the well known emperor Julian the Apostate pointed with pleasure to the so-called contradictions and discrepancies of the Bible. You could find them by only making a comparison of the genealogy of Jesus in Matthew and in Luke.

Criticism of the Bible culminated in the 18th and 19th century. Theologians belonging to Christian churches and responsible for the education of future ministers devoted mountains of mental energy in dissecting and disqualifying large parts of both the Old and the New Testament. The books of Moses were not written by Moses. At the end of the 19th century there were still high ranking scholars who claimed that in Moses' times the art of writing had not yet been invented. Those books were written by at least five different authors, each one with his own theology. The law of Moses was an end-product of a long evolutionairy process, the story of the ark was a myth and the stories of the patriarchs were legends. There had been two or three Isaiah's and the prophesies of all the prophets were rewritten by the wise men of the 19th century.

I only mention some items. There is much more. The Bible has been on trial and is still on trial today. Yet, there have been considerable breakthroughs.

About 1930 the liberal professor Sevenster of Leiden acknowledged in an important book the reliability of all the books of the New Testament, not because he believed in the inspiration of Scripture, but because he was an honest and sincere man. He was convinced by his historical studies that these books were written by the men who claimed to be their authors and at the time which accorded with their life and work.

Recently two books appeared in this area of an important character. The first one is written by John A.T.Robinson, an English bishop who since 1963 was notorious for his book "Honest to God". In this book he had popularized the ideas of the German theologian Bultmann and of the German-American theologian Tillich. His famous phrase was: "There is no God up there and there is no God out there, there is only a God in here."

Robinson has now published his "Redating the New Testament" and as radical as his first book was, this is conservative. He affirms that all the books of the New Testament were written before 70 A.D., that is before the destruction of the temple at Jerusalem. He also holds that these books were written largely by the men to whom these books traditionally are attributed.

This is an enormous break-through in the thinking of Robinson, and why is this so important? Because his ideas are not those of a man of whom easily can be stated: "He only parrots what others have said before", but of a man who has been convinced by his own inquiries.

The other book which recently appeared is written by the German professor of the famous Tubingen University, Gerhard Maier, under the title: "The end of the historical-critical method." (title of the English translation published by Concordia Publ. House) In this book Maier contrasts the historical-biblical method to the historical-critical method.

First he tells something about a book written in 1970 with the title "The New Testament as Canon". That book contained a number of essays written by leading German theologians who tried to point out just what was authoritative in the canon, they tried to find a "canon in the canon" and they failed miserably. There was no general agreement and every one stuck to his own personal opinion. This was the fruit of the historical-critical method.

Now Maier comes with his historical biblical method and in the newsletter of Concordia Publishing House one can read: "Such a method will, first of all, recognize that the supernatural cannot be excluded from the Bible, that there are things in it (like the Incarnation) that happened only once in the history of the world. Furthermore, this method must recognize that the counterpart to revelation is not critique but obedience and must take seriously what Scripture says about itself and its inspiration. What about the contradictions and scientific errors in the Bible? In many cases these can be explained. For the rest humility is in order. We must simply let the accounts stand as they are, believing it is God's will to meet us just this way."

Much more could be written about the many archaeological discoveries that show the background of biblical times

The reliability of the Bible does not depend on these books and findings but it is refreshing to hear or to read about them.

LETTERS

Velikovsky endorsed

Dear Sir:

I read with great interest J.Byl's book review of "The Long Day of Joshua and Six Other Catastrophies" in the Jan.28 issue, followed by D. Brinkman's editorial of Feb. 4 asking for someone to review the books of Immanuel Velikovsky. In the May 6 issue of this paper, C.Menninga attempts to give a review and evaluation of the writings and ideas of Velikovsky.

I read with some disbelief the article by Menninga, in which he gives no credibility to Immanuel Velikovsky's hypothesis that Venus and Mars were in chaotic orbits in the sky before they settled into their present orbits. To call it "planetary near-collisions", is being a little too dramatic.

When I took social studies in high school, we studied one country at a time. We studied Greece; its beginnings, wars, etc. Then we spent some time on another country in another time period. Historical studies then did not have much appeal for me because I was often plagued by the question, "If that was going on in Egypt at that particular time, what was happening in Israel, Crete, Greece, or China for that matter?" Nobody knew the answer. There never seemed to be any cultural or political intercourse between nations except for wars.

Then I read Velikovsky's "Ages in Chaos", and I was awestruck. Could one man have gleaned so much information from the various writings of ancient people into such a coherent whole? Needless to say, I was skeptical at first, but the extensive footnoting on each page of his writings, combined with the many positive results of the tests made on his conclusions, leads me to believe that Velikovsky's reconstruction of ancient history is why I could not get answers when I wanted them.

Dr. Menninga contends in his article that there are two main ideas in Velikovsky's books which are independent from each other, namely the reconstruction of ancient history on a time scale differing from the commonly accepted one, and the "near collisions" between the earth and the other planets in historical times.

Velikovsky began his restructuring of ancient history in the 1940's. He began to notice writings from different nations, continents apart, describing the same catastrophe: the Biblical account of Joshua's long day, and the Mexican "Annals of Cuauhtitlan" describing a night which seemed never to come to an end. Having amassed an overwhelming amount of information from various countries and from many corresponding events, Velikovsky is able to 'tie up' many of the loose ends which are in present history books. The Queen of Sheba is none other than the Egyptian Queen Hatshepsut; Oedipus from Sophocles' famous play, "Oedipus Rex", was not a fictitious figure but the Egyptian king Akhnaton (father of the famous king Tutankhamen); etc. etc.

Out of this restructuring of history on the proper time scale came the awareness that many nations were describing similar accounts of "near collisions" between earth and other planets.

This second predominant idea in Velikovsky's writing is a natural outflow from the proper rearrangement of historical events on the correct time scale, and is not a completely independent idea as Menninga would have us believe. They strengthen each other as to their reliability.

There is a reluctance to accept Velikovsky's reconstructed history because the vast majority of ancient historians are trained in and have their careers at stake in the traditional scheme which Velikovsky attempts to overthrow. Dr. Menninga makes no personal comment to interested and perhaps perplexed readers as to what he as a Christian scholar thinks of Velikovsky's scheme of reconstructed history. According to Dr. Menninga, the correctness or incorrectness of Velikovsky's scheme is to be judged by its acceptance or rejection by scientists and historians in general.

On the basis of his reconstructed history and the description of catastrophes occuring therein, Velikovsky has made many predictions, which to my knowledge have never yet been invalidated. He predicted the high temperature of Venus' surface, radio waves from Jupiter, and he even went so far as to tell the U.S. space research team what to look for on the moon. Why then is there such a "hesitancy" to endorse views similar to Velikovsky by scientists and Reformed people alike?

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We as a Bible-believing people believe that the Bible is inerrant and that miracles happen. Don't we then grasp the magnitude of some of the catastrophes which we are told of in the Bible? Can we comprehend how people in times of catastrophic events had a much deeper respect for their Almighty God?

Is our present fear of accepting views such as those of Velikovsky or Patten, that our concept of nature may take on a deterministic appearance? Were the catastrophes the result of well-defined 'laws', or the result of God's action against sinfulness? Scientific laws which men formulate are limited by man's finiteness and imperfection. They are not true in the absolute sense even though they often seem to imply 'absoluteness'. There is only one absolute law, a law expressive of the will of the sovereign God. "Do we not dare assume that God used actions of well defined physical laws to punish at His time this sinful world." (D. Brinkman)

Scientific endeavors and technological progress have done so much for mankind. The vast amount of knowledge which we have today enables us to understand the universe we live in more accurately than we understood it 10 years ago. It is no wonder that we put so much 'faith' in science to solve our problems. However, the question remains as to how accurate a picture of past history we get when we try to apply our present day observations back in time. If we are of a scientific mind and want to find out what did happen in the past, we have only one other alternative and that is to analyse some past observations that have been recorded for us. J. Byl has pointed out that reliable past observations are to be preferred to scientific conclusions based on the extension of present observations into the past. These observations made in the past are most reliable when their time of recording can be accurately determined (ie; supporting observations made in different countries).

Velikovsky has all of these things going for him; the use of ancient recorded observations, supporting evidence from opposite sides of the globe (in connection with global catastrophes), and an accurate dating of various events.

A good example of extending our scientific knowledge into the past to get clearer answers to our past history is the controversial C14 dating. Those familiar with carbon 14 dating techniques will admit that this method is only valid if we assume that the C14-C12 ratio in the hydrosphere and biosphere has remained constant in the past hundreds of years. It is becoming apparent, however, that to date a recent object from the last 50 years with C14, will give a date which may be hundreds of years out in reliability. This inaccuracy is attributed to the development of industrialization in this century, which caused a pronounced change in the C14-C12 ratio. The question then arises as to how reliable an answer do we get from dating objects that came from a time period prior to a global catastrophe such as occurred in the days of Moses.

The history of science and scientific theories over the centuries, but especially in the physical sciences during the last 25 years has witnessed many instances of rejecting one theory in favor of a better one. Yet along comes a man who publishes his theory in 1950 and to this day has not received any valid scientific disproof on any point. The converse is true. Scientific findings substantiate his claims.

Dr. Menninga wrote: "Most of the evidence which Velikovsky describes from geology, from magnetism, from electrical forces, from space research and from astronomy do not support his hypothesis".

Velikovsky wrote: "Traditions about upheavals and catastrophes, found among all peoples, are generally discredited because of the short-sighted belief that no forces could have shaped the world in the past that are not at work also at the present time, a belief that is the very foundation of modern geology and of the theory of evolution".

I fear that Velikovsky's scholarly endeavors will not be fully appreciated in his lifetime but I pray that he may be given many more years to his eighty some-odd years, so that he may continue to expand our knowledge of ancient history.

I don't want to make a strong appeal for all Christians to heartily accept Velikovsky's ideas and become enlightened, but I certainly would urge all to read his books and decide for themselves.

Since Velikovsky's "Earth in Upheavel" deals with geology and Dr. Menninga is professor of geology, I suggest they get together one more time.

Ted Bakker
Winnipeg, Man.

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A church grows in Edmonton

By Judy Larson

Miss Larson is a member of the Glad Tidings Church in Edmonton, Alta.

They put a cross at the front of the church. There'd never been one there before. Two pieces of wood, joined together, united us all, for all eternity, at that last farewell for Fred & Emmy DeVries. It seemed like a turning point for many of us there. But I guess that evening had been foreseen for a long time, ever since the M.A.P. (Mission Analysis & Projection) committee put forth their recommendation that the Glad Tidings Centre become an organized church.

Fred and Emmy would be going to Riverdrive Park, where God had miraculously called them to their new place of serving Him. But each time we were to look at that cross on the wall, we would remember all that God had done for us here at the Centre over the last 19 years ... we would remember all that Jesus did for us on the cross that brought us together to begin with.

I was not there, but I thank God for those children of His who were burdened enough to go to a spiritually hungry world. In the fall of 1958, the evangelism committee of Third Christian Reformed Church of Edmonton began Sunday School classes in the Calder area of the city. The first class consisted of about 12 children. Through much prayer and extensive canvassing, this number increased rapidly and after a few years, about 125-150 children met each Sunday morning in three different locations to hear, many for the first time, the wonderful message of the saving love of Jesus Christ.

Many children , when they reached the age of 12 or 13, felt they had become too old for Sunday School, and began to drop out. So, in the fall of 1962, the first Girl's Club was started with about 8 or 10 girls, and the following year a Boy's Club began as well. These clubs met in the homes of Christian Reformed families living in the Calder area. God blessed the efforts abundantly and after a couple of years there were 7 clubs with about 130 children attending. In addition to Sunday School and youth clubs, each year Vacation Bible School classes were held in 3 locations with over 200 children attending.

Finding suitable meeting facilities for a growing church became a real necessity. Through a great deal of careful planning and a lot of hard work, the Glad Tidings Centre was officially opened on Feb. 12, 1966.

The next step was the calling of a minister for full time work at the Centre. Several calls were extended but all declined. Since several families in the area had, for some time, shown a real interest in joining the C.R.C., it was decided that time had come to begin Sunday Worship services. The first service was held in October, 1969.

In April, 1970, Fred DeVries a graduate of the Reformed Bible Institute in Grand Rapids, was appointed as evangelist of the Centre. For the next seven years God would work out many wonderful changes, not only in Fred's life, but also in the lives of those who participated in the Centre's activities and work. God richly blessed Fred's efforts and has caused this outreach to be an effective witness in the Calder community.

During those first five years of Fred's service, several factors developed which indicated the lack of direction for the Centre. This led the executive committee to call for a M.A.P. (Mission Analysis & Projection) study. In December 1975 this decision was supported by the board (now consisting of the councils of First, Second and Third C.R.C.s of Edmonton) and in April 1976, a M.A.P. committee made up of Rev. D.N.Habermehl of Oshawa, Ont. and Messrs. G.Hulzenga and A.Sneep of Edmonton was appointed.

The M.A.P. committee made it very clear that the reason for organizing this new church would be to enable the Centre to be more effective in its missionary outreach. They felt that the church would not affect the over-all plans of the Edmonton Council of Christian Reformed Churches regarding future church locations, since this church would be a community based mission church, growing to maturity with community members.

The M.A.P.report was completed by May, 1976 and on June 21, 1976 the following proposal was adopted by the board:

"We submit, after studying the M.A.P.report, after listening to the comments of each individual council and after indeed seeking God's leading, that the G.T.C.may become an organized church at the earliest possible date."

This proposal was to affect the Centre and those already involved in a very real way and also challenged others in their commitment and service to the Lord. The request to organize as a church was presented at the 1976 October Classis Alberta North, along with a list of families who were committed to join the new church.

I'd never before attended Classis, and it was really quite an experience. We were tense with anticipation after listening to reports, talking, wondering, praying and yet trusting that God had all things in control. We'd come so far to this point, so much hard work on the part of the executive, so much prayer, and there had seemed to be such dynamic direction from God.

We were allowed to organize as a church. And so, officially on January 7, 1977, we became the Glad Tidings Christian Reformed Church. Praise the Lord!

Forming a council, we began the long and prayerful task of guiding a beginning church in its appropriate task. An action committee was set up in order to facilitate good communication between the various acitivities. The members of this committee represent the various functions of the church and meet monthly to aid the council in working more effectively.

We praise God for the many activities and outreach programs that have been established over the last several years. In addition to the girls and boys clubs (also Vacation Bible school and summer camp), a coffee house opened each Saturday night for the teenagers and young adults of the community. Over the past four years this outreach has been blessed by our Lord and has become an effective witness. A S.W.I.M.team has been with the Centre each summer and several music groups have been established over the last few years to present the Gospel through singing.

A pledge system was implemented by the congregation and even though our present number is small,the 1977 budget has been met. And now we are looking to the Lord to lead us in finding a new pastor.We pray that He will guide a man to come forth with a vision to continue the work that has already begun.

Fred began alone at the Glad Tidings Centre on May 1, 1970. May 1, 1977, he would be beginning at Riverdrive Park with Emmy and two children. Seven years ... seven is the number of perfection, set forth by God. How precious were those years. So many lives changed. I was one of those lives. Jesus led me to a body of believers who loved Him and thus loved me. And now I see the cross at the front of our church. Two pieces of wood joined together, presenting love ... the love of God for us.

CHURCH NEWS

Christian Reformed

Called

- to Dunnville (Bethel), Ont. Rev.Nick Knoppers of Red Deer, Alta.,
- to Cornwall (Immanuel), Ont., Rev. John M.V.Koole of Cambridge, Ont.
- to Oshawa (Zion), Ont., Rev. J.W.Jongsma of Hamilton (Mt. Hamilton) Ont.

Habermehl joins Hope

Continued from page 1

munity. Mrs. Tynes spoke appreciatively of Rev.Habermehl's humble approach. She said that when he was introduced to us, his first statement was "I am a stranger here, what can I do to help?"

Rev. Habermehl's past education and experiences makes him particularly well suited to this task. In 1953 he did his doctoral exams in theology of evangelism, and became minister of evangelism in the Zaanstreek (a highly industrial area in Holland). Part of his work there was to set up an interdenominational industrial ministry. In 1959 he moved to Newmarket, Ont., and together with his wife Martha initiated a Sunflower Club which eventually led to what is now the Youth Evangelism Services. In 1971 his consistory in Oshawa granted him a year's sabbatical to take clinical pastoral education at the Hospital for Sick Children in Toronto. In 1972 he was allowed to set up a private practice in pastoral counselling in Oshawa.

What are his plans for the future? Well, first priority is orientation. Like Paul he'll go to the "market" place to meet people! He wants to get to know the people, get to know their needs, spiritually, mentally, physically. He'll attend local school meetings, political rallies and community meetings and be out in the streets. In short, wherever people gather, there he will find opportunities for meaningful contact.

He is not entering this area with a list of solutions to all ills, for nobody can do that. As yet he has no program and won't have one till he is more orientated to the needs of the people in that specific area.

A program for evangelism is never or should never be finished. But goals must be set. To that end I am sure Rev. Habermehl will appreciate your prayers for this program. With God's help, someday a core of people will develop at Hope Centre, people who have matured far enough spiritually to want to be taken up in the body of Christ , who then in turn will help their fellow man in that area and elsewhere.

CALENDAR of EVENTS

June 18	Grunniger Picnic at Rockwood, Ont.
Jul 18-29	"Biblical Basics for a Christian Philosophy", a two week course taught by Dr. A.Wolters at the Institute for Christian Studies, Toronto, Ont.
Jul 29	AACS Niagara Conference on the theme, "The Work of our Hands". To be held at Niagara Christian College, Fort Erie, Ont.
Jul 29	AACS Alberta Conference on the theme "Gaining Sight amidst Disintegration". To be held at Alberta Evangelical Camp, Didsbury.
Sep.10	Annual Youth Evangelism Services (YES) Conference, Brantford, Ont. Crc.
Sep.17	20th Annual Convention of the Sunday School Teachers Association in Bowmanville.

NEXT ISSUES OF CC:

DATED	MAILED	AD DEADLINE
June 24	June 22	June 20
July 1	June 29	June 27
July 8	July 6	July 4

YOUTH PAGE

Young people celebrate at Ontario convention

by William Reckman

Mr. Reckman of Sarnia is an executive member of the Southwestern Young Calvinist League and one of the conventioneers at the Sonlight Convention.

More than 650 young people from all over Ontario attended the Sonlight Convention in Kingston during the Victoria Day Weekend on May 20.

It was again, as were other conventions, a time of growing in the Lord. We've been given a spiritual boost, so that we are able to let the Son Light shine through us.

Our group from Sarnia had to travel for nearly eight hours to get to the convention-site. We left in the mid-morning of Friday with a busload of kids from the Sarnia district. Most of the time on Highway 401 we sang songs out of the Young People's Songbook. At suppertime we arrived and we split up to register and to bring our luggage to our rooms. After supper we attended the first of six mass meetings.

Rev.Broekhuizen of Holland, Mich., spoke on the theme "I am the Light", pointing out that Jesus is the only Light which we should follow, though at times other lights seem to shine brighter. He is the only Light which keeps glowing and leads us in the right direction on the way to the Gloryland.

After every mass meeting, coffee houses were held. During these coffee houses musical groups would perform, doing their part to make this convention a success. I would like to point out however that the music these groups played was quite often too loud, so that the words they spoke and sang were not understandable. This is certainly something to keep in mind when organizing the next convention.

Following curfew-times at night and also immediately after the morning mass meetings, groups of 6-8 kids who live in the same dorm, would meet. These meetings are called "living groups". This part of the convention is the most important one of all, as at this time the young people were able to discuss and talk about their relationship with the Triune God; helping others to grow as they did. As a leader of such a group I really felt the presence of the Holy Spirit, also throughout the other parts of the convention.

Since I never was a Living Group leader before, I was kind of afraid of doing this. I did not know what to expect. I was scared at times that everybody would keep quiet and that I had to try to keep the conversation going. But I prayed about it, that the Holy Spirit would be among us and make the living group sessions a meaningful experience. And they certainly did become a time of sharing and glorifying God. In a living group we try to get very personal in talking about God and Christianity and everything else that is related to it. There are also those who do not dare to speak up, thinking "the others could probably say it better than I", or "they are older, so I better keep quiet". However, also these kids, profit from the living group-meetings, as they learn from others to establish a meaningful relationship with God. It is therefore that these small meetings are such a very important part of the big Convention.

Rev.Andrew Kuyvenhoven from Clarkson led the Saturday morning mass meeting by speaking on the subject "Put on God's armour". The phrase that stayed with me from his address was that Paul tells us in Ephesians 6:10-17 to "put on the whole armour of God....having your loins girded about with truth (being ready to go) ... having on the breastplate of righteousness....your feet shod with the preparation of the gospel of Peace.... taking the shield of faith....taking the helmet of salvation and the sword of the spirit which is the Word of God. Doing all this with prayer and supplication in the Spirit." Through this message we learned to stand up for Jesus, we must always go forward in the army of God, for with all these articles (sword, shield, breastplate, etc.) we're only able to go forward. There's no protection for the back and thus may we never turn around to go back, for then the enemy (the devil) will attack us from behind. There just is no way to back out.

The remainder of this morning was taken by the living group meetings and dinner. In the afternoon we were able to attend two different sectionals. There was a choice of 15 topics which were led by various ministers of our denomination and other Christians outstanding in their particular field.

Titles of sectionals were: Christian education, confession of faith, dating and marriage, the power of prayer, leisure time, friends, Christian sports, Christian politics, parents, Christianity on the job, drugs and alcohol, Christian farmers, Christian psychology, Christian radio and television. The sectionals I attended were very interesting. I'm thankful that the leaders of these sectionals have taken their time to educate us in the various fields. A word of thanks is in its place for them!

The latter part of the afternoon was "free time". We were given the opportunity to explore the City of Kingston, to participate in sports or to join the choir.

The Saturday night mass meeting was the talent festival. Each League within Ontario presented their thing, making it again a succesful evening. "Bedsprecken" (living groups) closed off this evening and by 3 a.m.most of us were asleep.

Rev.Veltman of Renfrew spoke to us during the Sunday morning mass meeting– worship service on the theme "Living in the Light". We were challenged to live according to the will of God, living with Christ in our hearts. The choir participated in this service, adding a meaningful aspect to it. All ministers of CRC's in Ontario were requested to speak in their church on the theme "Son Light", making it a day of praise and glory to God for His "Son Light".

In the afternoon we again had an opportunity to take part in all kinds of activities, such as art, drama, communications and reach out. Too bad that many took this time to sleep for awhile, since we all got short on that.

However, those of us who participated in the activities felt very rewarded in it, I think especially on those who went on "reach out". This program enabled us to go to various institutions such as a children's hospital, the penitentiary, a psychological hospital and institutions like these. With the people in these places we were sharing Christ. It surely was a rich blessing for us who took part in this program as well as the people whom it was brought to. What a reason of being thankful we now must have, after visiting with the mentally ill, the disabled and misformed and the persons behind the bars.

The second last mass meeting was open to non-registrants. This worship service was attended by a good 1,000 persons. What a warm feeling it gives one when so many come together to worship the king of kings. "Reflect the Light" was the title of Ottawa's Rev. Quartel's message. "Taking hold of the Fruits of the Spirit: joy, peace, happiness, loving kindness and all the others" as listed in Gal. 5:22.

Surely when we accept Jesus in our hearts we can make others wonder what has happened to us; we are happy in depressing times, we love someone who really deserves to be disliked and so more. A perfect example is the one which happened with the ice cream salesman at one of the streets of the University campus. He just could not understand why all these young kids were so happy. He happened to direct this question to the minister, and what better person to tell "They've got Christ in their hearts" when there's such a living example of it.

At the close of this evening the living group meetings became more meaningful as the young people got to know each other better. We opened up more and more, which was again someting to be thankful for.

Toronto First CRC's minister, Rev. Tuyl delivered his sermon on Monday morning in the mass meeting on the subject "Let it Shine". "No one lights a lamp and hides it". Once you've got Jesus within you, you want to spread his love, you'll shout it from the mountaintops, you want the World to know, the Lord of Love has come to you, you want to pass it on.

What a challenge! Are we able to live up to that, to spread the Gospel everywhere in the world? Of course; we're in God's army, we've got the artillery and the power of prayer on our side. It's just a must for us to let our Light shine; in school, at work, but also in our community, the country and even among the people in far-away countries through mission work.

The last living group meeting followed this mass meeting and this one was for many the most meaningful of all. It was also a time of saying good-byes to our new friends.

Sport relays were held in the afternoon. Leagues were competing in various matches. Nobody seemed to care about the heat which had reached up to 100° during this weekend.

The final wrap-up was done by Rev. Broekhuizen who also opened the convention on the first night. "We've received that Son Light, we've taken it in, what are we going to do with it?" Our prayer is that we may live up to the messages brought to us throug-out the convention.

Here you've got a report on what goes on at a convention of young people. Parents of our Y.P. often times wonder what such a convention is all about. Let this writing make you understand that it is a time of sharing our faith and growth in Jesus Christ.

In writing this, I emphasized the Spiritual aspects of this convention, however it must be mentioned that the whole convention is a time of great fun. Fun, fellowship and service are the three keynotes, the three will only function when applied together, would one be taken away, the other two would not function right. We had our nightly waterfights (and what is nicer than getting soaked when the temperatures reach that high?). We also made sure that the nighthawks were kept busy, we were having our activities way beyond curfew times.

Thanks on behalf of all conventioneers! Above all, thanks to our Heavenly Father who made this all possible. At the final wrap-up, we just stood up for about ten minutes, clapping our hands. What better way than saying thanks to Him with 600 other fellow young Christians.

Hope to see many more Y.P.s at next year's all Ontario convention in Guelph, hosted by Niagara League.

Sonlight '77

Another Youth Program

by John Best

Canadian Scene's Parliamentary Press Correspondent

The second youth program to be launched within one month has been announced by the Government. Called Katimavik, an Eskimo word meaning "meeting place", it will involve 1,000 Canadians from 17-22 years of age in an intensive, 10 month program of national and community development work, beginning this summer.

Participants will be broken down into 33 teams of 30 young people each. They will come, according to the announcement, " om all across Canada, all walks of life and cultural groups". Each team will have a co-ordinator and three adult leaders. The 33 project sites will be distributed across the country — in all 10 provinces, the Yukon and the North West Territories. The work will include environmental cleanup, recycling of resources, parks development, services to the handicapped and pensioners, flood control, youth hostel programs, forest fire prevention and search and rescue.

The teams will live a spartan life, doing their own cooking and washing, producing some of their own food and energy. Priority will be given to communicating in French and English. In the course of the program, each participant will work in three different regions of Canada. Up to 10 per cent will be enrolled in what Defence Minister Barney Danson, who helped conceive Katimavik, called a military option. Recruits within this option will work in the Armed Forces in such areas as communications, transportation and search and rescue.

The pay is $1 a day, plus room and board so it would be just as well if participants were non-smokers and non-drinkers. Those who complete the program will pick up $1,000, and those who do not complete the program or are expelled for breaking the rules will collect nothing.

The defence minister, a wounded veteran of the Second World War, is concerned about motivating Canadian Youth to think about ways they can serve their country. He describes Katimavik as "a challenge to our youth to give themselves to the utmost, both physically and mentally, to help others ... to learn what they might want to be and what they want for Canada."

by Rev.Ralph Heynen

PASTORAL COUNSELLING

Have we been spoiled by our prosperity?

At this time of the year we like to pull back our chair from the dinner table and talk about counting our blessings. This usually is an acceptable way of patting ourselves on the back and bragging a little bit about how well we've done in a material way. We can be very proud of our success and accomplishments we have made in every area of life. We do give a little thought to those people who are unemployed, those people who may be suffering in our own land or in other countries of the world but when we look at it all we have the feeling that we have something others don't have.

On Thanksgiving Day we pray for those who are not favored as richly as we are or we may throw an extra $5 into the collection plate but we have a tendency to congratulate ourselves on our success. We hear of famines in other lands, of floods and earthquakes, but we're pretty sure that these things are not going to happen to us, we are well protected against these things. If we do lose our work, we're going to be taken care of by various relief organizations.

Many young people have never known the pinch of the depression years, the pinch of poverty. They have a feeling that the government can manipulate things so that everything is going to be pretty good for everyone and as young people we have dreams of the kind of things we want to do. There's a feeling that we ougnt to be able to buy these things if we are only established in our work, or otherwise we can buy them on easy credit terms and pay for them as we go along. This is part of the "now" generation. We are going to enjoy the gifts of life as we have them "now". We're not quite as frugal about saving for the future as were our grandparents but we have a tendency to just sit back and to enjoy the things we have.

Have we been spoiled by our prosperity? People often talk about the fact that we're tested by poverty, sicknesses and adversities. When we have these difficult experiences people talk about God's testing process for us and it's true that the troubles of life do test our faith.They tell us whether our faith is real or whether it's phony but there's a far more difficult test to face in prosperity and in affluence. As a nation in an affluent society we have been literally spoiled by our own prosperity. We have too much for our own good. We find it hard to endure the test of affluence.

Often you will find immigrant families and I've met a number of them from Canada— when they first settled they had to work just to keep body and soul together and those were rough and difficult years. But many of them weathered those years rather well and now the families are prosperous, they have a business, they have a good farm, they make considerable money and one by one the children leave home. Things have gone from bad to worse. You find an increase in alcoholism, the use of drugs and an increase in divorces, and pretty soon the church doesn't mean too much anymore because they have enough now.

We've all seen people who have risen from rags to riches and in the climb they have somehow lost the concern for spiritual things. In the glow of success they may well lose their souls. There are some real dangers inherent in riches. We can thank God that there have been many who have been able to face the test of wealth. For them the material things have not become walls that hid the face of God but windows through which they could see God more clearly.

In our prosperity, there's also been an increase in people who have to be admitted into psychiatric hospitals and clinics.

Even with the church there is the same tendency. When a church is small and struggling, there's the feeling that each member is needed and if one member is absent, others will ask about them. There's a close fellowship within the group but the church becomes larger and builds a nice building and soon fellow members of the church hardly know each other. When the auditorium is well filled, especially in the morning service, the congregation congratulates itself upon its fine attendance, little realizing the number of families that are absent and little thinking of the many people living in the vicinity of the church who still haven't found Christ.

What is there in prosperity that tends to spoil us? I think we all feel a bit more comfortable when we have some money in the bank and when our bills are paid. We can be a bit more confident - we get up in the morning and we feel good and we can say, "I don't owe anybody any money" but in spite of all the wealth that we have and all the ability to pay for things, we know that wealth doesn't buy our health, it doesn't buy love, it doesn't buy spiritual things - it gives us a false sense of security because the material world can soon crumble in our hands,it can have very little value for us.

I think it is important that we never take any of our blessings for granted. Learn to thank God for little things and then above all express your gratitude. I wish that people would talk in more grateful language,more thankful speech and that it's not good just to say, "God knows that I'm thankful." You've got to tell Him - He asks us to do this. He tells us that we ought to praise Him for all of His gifts and as far as I am concerned that's what Thanksgiving Day is about, that we come with a grateful heart but also grateful lips and a grateful life.

THOUGHT OF THE WEEK: We all ought to be understood but it's far more important that we learn to understand others for as we understand them we can also reflect the spirit of love, forgiveness that we have learned in Jesus Christ.

WOMAN'S PLATFORM

The dangers of lotteries and bingos

by Joyce Geleynse and
Truus Van Bruinessen

The Canadian Federation of Christian Reformed Women has an active Committee on Current Canadian Affairs which has been studying the matter of lotteries for some time. This is their report.

It seems that we as Christians are forever being faced with new issues and controversies on which we must sooner or later take a stand. The answers to some of these problems are decidedly more evident than others. We find it fairly easy, for instance, to define our sentiments about matters such as abortion, capital punishment, pollution, and world hunger. There are other concerns, however, of a much more subtle nature, which at first glance seem to defy a ready answer.

One of these is the question of the lottery, that mammoth enterprise recently made acceptable again by a government in need of a means of quick revenue. The temptation to buy tickets assaults us everywhere — especially at our jobs, where fellow employees often urge us to participate in a group purchase. Loto Canada has made use of the mail in order to entice us into buying a ticket. The revolting advertisements on television openly play with our desires for the material things this world has to offer. What, then, should be our response; what stand should we take on this issue, which to many people is not an issue at all, but simply an innocent dabbling with dreams of instant wealth?

The history of lotteries

The word "lot" comes from the Teutonic word "hleut" which referred to a bean or pebble or any similar object which was used for the division of properties or the settling of disputes. Ancient Egyptian and Assyrian tombs have yielded dice which were used for the casting of lots. The Bible also mentions the word "lot" many times. The casting of lots in the Old Testament was unique however, in that it was done in order to determine the will of God — not the will of chance or of pagan deities, as was the case with the Egyptians and the Assyrians.

During the Middle Ages, lotteries made an appearance in Italy, first used by merchants who distributed tickets to their customers. In 1539, Francis I of France established a government loterie in order to raise money; a method which in time became vital to that country's fiscal policy. Queen Elizabeth I introduced the lottery in England in 1569 and it was later used there as a means of subsidizing the earliest American colonists. Thus they spread to America, where the colonies utilized them as a fund raising means in order to build their schools, churches, firehalls, roads, bridges, etc. Revenues from the lotteries were even used to provide a roof for the United States Congress.

During the early part of the nineteenth century, lotteries were extremely popular. However, little by little criticism began to build up. Mr. Increase Mather and his son, Cotton Mather , both clergymen from Massachussetts, opposed lotteries for moral reasons, as did the Quakers in Pennsylvania. Legislation followed, and in many states, the lottery was banned, one of the reasons being the harmful effects they had on the poor, who were often the chief purchasers of tickets.

Only recently has the lottery system once again regained its popularity and its status as a respectable indulgence for the general public.

Some opinions in the C.R.C.

While thinking about this topic, we began to wonder just what the general opinion was in the Christian Reformed Churches. To find our answer, we handed out some 350 questionnaires in the two churches here in Ottawa. We published this same questionnaire in our Federation Newsletter. In total we received nearly 50 answers and we thank those who took the time to help us.

Our first question asked, "Do you think it is wrong to buy a lottery ticket? Why or why not?" Thirty six of the fifty completed questionnaires declared that yes, it is defenitely wrong. Some of the reasons?

"A person should work for his income."

"It promotes greediness....It bases life on chance which is against what God teaches in His Word."

"It's simply a matter of gambling."

"We live by the grace of God and not by luck."

"We are not to try to get something for nothing. (Man shall work by the sweat of his brow)."

"It kills the sense of responsibility for the support of public causes."

"It violates the command, 'Thou shalt not covet.'"

"It is gain to everybody else's loss."

The remaining nine people who answered the questionnaire could see no harm in the purchasing of lottery tickets on the part of a Christian. Why not?

"I may as well have the opportunity to be a recipient of a large amount of money which I may use more wisely for the good of many than someone else."

"The excess funds may be to the benefit of several others in possibly worse off conditions."

"It eases taxes."

"It's for the cause of recreation, which you enjoy in the summertime."

And just for interest's sake, what would some of these people do with the money if they were to win?

"Retire; squander it on worldly possessions since the church probably wouldn't want it anyway."

"Start our own business."

"Take a trip."

"Investments."

"Invest it.Quit work and do things I like to do and be in a position to support more extensively causes I believe in."

"Share it."

It is our contention that the actual physical act of buying a lottery ticket is not immoral in itself. We have to look a little deeper than that, to the motives and the emotions which are involved. Looking at it from a purely humanistic point of view, there are many reasons why lotteries should be done away with. One very valid objection was recently voiced by one of the United Way directors who did not want any proceeds from the provincial lotteries given to this organization. He said it makes people "cynical about the whole concept of charitable giving — always looking for something for their buck."

Another obvious fault with the lottery system is, of course, the harm it does to the poor. These people can ill afford the sums they spend and often become obsessed with unhealthy dreams of instant wealth. The current lottery craze that is sweeping our country today has the potential of producing a large amount of gamblers and of destroying the work ethic.

And, still practically speaking, only about 25 per cent of all the money finds its way to the appointed causes.

The debate against lotteries becomes even more profound when we begin to view this issue in the light of God's Word. We are commanded to love our neighbours as ourselves; yet we know that if we were to win the prize money, it would be at the expense of others, many of them too poor to be contributing in the first place. We would be basking in the wealth that others also wanted. The argument that it's their own fault for buying a ticket is not a valid one, for we, by our participation are denoting our approval of a scheme that exploits the dreams of others, and therein lies our guilt.

Worse than offending our fellow man, our participation in this sort of gambling cannot be reconciled to many things which the Bible has to say. There are many references given in the Bible which, if we heed them, should shape our attitudes and thoughts quite clearly. 1 Timothy 6:6 -10 says it very pointedly:

"But godliness with contentment is great gain. For we brought nothing into this world and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Hebrews warns us to keep our lives free from the love of money and to be content with what we have. (Hebr.13:5) Our trust is to be in our God, who never will fail us nor forsake us. Christ tells us to seek first His kingdom and all else will be taken care of for us! Set your minds on things above (Col.3:2), for where your treasure is, there will your heart be also.

Once we no longer depend on God for our resources, it becomes a simple matter for this type of legalized gambling to turn into an obsession. Soon we buy one ticket after another, each time hoping that this time it will be our lucky one.

There are those who cannot be satisfied, even if they do win a substantial prize. One million dollar winner, when asked what she would do with her money, replied after a moment of thoughtful hesitation, "Buy more tickets, I guess."

It is this unabashed playing with our sinful human instincts of greed that gives the lottery its evil smell.

What about bingo and raffles?

Our questionnaire also asked whether bingo and raffles should be classified in the same category as lotteries. About half of the respondents felt that they should be. A number were undecided.

Those who said "yes", gave some of the following reasons:

"The cause does not justify the means."

"One thing leads to another."

"The desire to win replaces supporting a 'good cause' by plain generosity or the feeling of being co-responsible."

"They are all the same. Exploitation of greed!"

"Yes. Especially at CRC bazaars."

Those who had no objection stressed the fact that the money is almost always for a worthwhile cause. Several saw bingo as a harmless form of entertainment, especially for the elderly. One person said they could not be classified in the same category as lotteries, but added "However, is there such a thing as a half sin?"

There is no denying that when one plays bingo or buys a raffle ticket, one is gambling on whether he will win; if one is not excessively eager for a prize, the element of chance is present.

In these situations again, we must look at our motives. Are we desperate to win? Is anyone suffering in some way or another as a result of our participation? Do we see Greed rearing its ugly head again? Do either of these activities stimulate the feelings of greed inherent in all of us?

If we can answer "yes" to any of those questions, it seems wise to keep our distance and avoid these things. A recent newspaper article told of a woman in Britain who had actually become addicted to bingo. She was squandering all of the family's income, to the point where her children had to try and keep her home. She finally joined "Bingo Players Anonymous", an organization with many members similarly addicted. A bit extreme, perhaps, but it points to the dangers that arise once we are on the gambling path, if even to a small degree.

We hope to have made clear to you our view on lotteries and their potential danger, the greatest of these being that we lose entirely our dependence on our God, who alone can provide us with all we need.

We would be very glad to hear many more opinions on this subject. If you wish to add to the discussion, please send us a letter, in care of Calvinist Contact.

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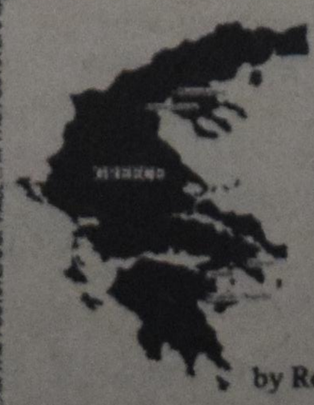

"Paul's Second Missionary Journey" Tour

escorted by by Rev. Carl Tuyl

VISITING: Athens, Corinth, Thessalonica, Philippi, Neapolis (Napoli) and Berroea (Verroia)

PROGRAM: 8 days in Greece and 5 day stopover in Holland on return. Additional one week stop in Holland is possible. Departing from Toronto October 3, returning October 17.

Groups size will be limited.
If you are interested in joining the groups, write or phone for full details:

Dirk Mast
c/o Valentine Travel
3045 Bayview Ave.,
Toronto, Ont. M4G 3L2

Festival for Life draws large crowd

Continued from page 1

the path to worse things: euthanasia (mercy killing), infanticide, and slow starvation of mentally and physically retarded.

Dick Gregory, a professional entertainer and champion of civil rights for oppressed members of society, in spite of many humorous inserts, had a very serious message: be aware of what is happening in the world around you and act on that information!

Besides informative and inspiring lectures several panel discussions were held. During one of these panels on the topic of medical ethics, we were disturbed to learn that there is a great deal of pressure applied to doctors, particularly those specializing in obstetrics and gynecology, to encourage and perform abortions. The law which initially permitted abortion only when the physical life of the mother was endangered, expanded to include the mental and social well-being of the child-bearer.

Amnio centesis, a test by which the sex and any possible defects in the unborn baby can be detected, often results in plans for aborting the fetus. Initially it was necessary for a committee of three doctors to approve an abortion based on an interview with the patient. Soon the decision was made strictly between the woman and her doctor. The latest: do-it-yourself kits (already available in England) whereby the decision to terminate a human life lies in the power of one person. If you are physically, mentally, or socially inconvenienced by your pregnancy, you now have the legal go-ahead and the physical means to kill your baby.

Upset? Angry? Yes! But what can we do about it? Is there any means within our power by which we can change this terrible trend? Each letter received by a politician is considered representative of 100 people. Ellen McCormack, a Democratic presidential candidate in the 1976 U.S. election who based her campaign largely on her pro-life views gave the following useful advice: Politicians are out for votes. Inform your candidate of your pro-life views. He will claim however that you should not base your vote on one issue. If he and his opponent both have pro-abortion views, he will try to sell you on his record in other areas. Do not vote for the incumbent on this basis. Vote for his opponent. Only when he loses votes will the politician take your stand seriously!

Further to this, the Coalition for Life presented its Ontario members with a very concrete approach to use in upcoming elections. We were encouraged to present the following questionaire to each candidate in our ridings. Ask for a written response and inform them of your intention to publicize the results.

The Questions

1. The Federal Minister of Health, Marc Lalonde, has announced that he wishes the provinces to make abortions available through special "Women's clinics". This would almost certainly lead to a marked increase in the number of abortions performed. Do you oppose the expansion of abortion facilities in Ontario?
2. There are presently almost 50,000 legal abortions in Canada each year. Half are performed in Ontario, and some hospitals, like the Toronto General, practise abortion on demand. Do you favour a stricter administration of the abortion law, to give greater protection to the lives of unborn children, and to ensure that abortions are only performed when the mother's life or health is genuinely endangered?
3. Do you support legislation to prevent public hospitals from denying citizens in the local community the right to elect members of the hospital board of directors?
4. Do you suport an amendment to the Ontario Human Rights Code to guarantee that medical personnel who decline to participate in abortions shall not suffer discrimination in access to training, employment, hospital privileges or job advancement?
5. Do you agree that abortion has no place in provincially-funded family planning programmes?
6. Do you oppose the introduction of a "Right to Die" law in Ontario?
7. If you have answered yes to any of the above questions, would you be prepared to deviate from your official party stand and vote according your conscience?

The atmosphere at the festival for Life was reflected not only by the "Festival for Life", "Love Life", and "L.I.F.E.-Life Is For Everyone" buttons but also in the warm, friendly relationships which developed so spontaneously among the conventioneers. We were deeply impressed by the strong commitment to God shown by many of the pro-life leaders. People from numerous denominations were present and many congregations sponsored one of their members to attend as a delegate who would share his experiences upon return. What is our stand as the Christian Reformed denomination, on the abortion issue? How are we actively demonstrating our opposition to the murder of thousands of unborn babies? How many C.R.C.s are involved in the pro-life movement? If you wish to be more informed about what you as one individual can do to stop this killing, or wish to know more about the pro-life movement in Canada, write the

Alliance for Life,
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Suite 605,
Toronto, Ont.
M5C 1N1
(416) 361-0908

Classis Huron met

For its May session, Classis Huron met for the first time in Vanastra settlement near Clinton, Ontario. The pastor of our unorganized congregation, the Rev. J.K.Boersma, welcomed the delegates. Elder Arend Kersten of Lucknow, applicant for licensure to exhort, led in morning devotions. Mr. Kersten was later examined by the Reverends C.Bishop and A. Vanden Berg and licensure to exhort in our churches was granted.

Dr.Kooistra reported on his work with students in Waterloo and Guelph and pastor Boersma on the progress and plans at Vanastra, which has recently become a classical mission with a grant-in-aid from the SNM. The committee busy revising the rules of Classis gave an interim report and stated that it hoped to have a full report of changes by September.

Orangeville consistory asked advice on the Church Order requirement that marriages solemnized be "in the Lord". Classis stated that marriages between believers and unbelievers should not be contracted or given the blessing of the church, but that consistories should continue to work pastorally with those contemplating or involved in such a union. A request by Collingwood that our synodical delegates be urged to support that appeal of Classis Pacific NW re the Verhey case was denied

Classis said farewell to two of its members, Pastor Kerssies, the chairman of the day, who leaves Owen Sound for Sarnia, and Pastor Corvers, who leavers Acton for Taber, Alberta. It was announced that Mr.Payton, who as licensee of Classis, served especially the Guelph church in its vacancy, had accepted a call to Pennsylvania; Classis decided to express its appreciation to him by letter. Dr. W.Rutgers addresses Classis on behalf of TELL.

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CHURCH PAGE

Rev.J.VanHarmelen, 550 Leinster St., Woodstock, Ont.

Press Parade

Why my parents send me to a Christian School

My parents send me to a Christian school because they love me. They think the money they spend is well worth the education I'm getting. They know the teachers will teach us about Christ in addition to what we learn in Calvinettes, Church and catechism. They can trust the teachers not to lead us astray in what we are learning. In every subject we take, we are brought one step closer to God.

A Christian school is centred around Christ. What I mean by that is, everything we do is done to the glory of Christ and God our Father. The teachers have tried to get us to understand that whatever we do we should do it to the glory of Christ and whatever skills we have we should build them up and use them. Our school is not like a public school because the teachers we have believe and love Christ. Public schools may also have Christian teachers, but still not much Bible has been learned in a public school. Going to a Christian school has made me feel sure that I'm taking one step in the direction towards God.

Martha Lunenborg

Some of the reasons that I go to the Christian school is because I want to learn more about Christ, His Bible, His laws, and His meaning for my life. I want to have a happy fellowship with other Christian kids.

My parents also had a say in the matter of which school to go to. They chose the one I am going to now to prepare me for this life while leading me in the way eternal. Also, it's the only school that is totally committed to training me in the way I should go. They promised at baptism to dedicate me to God. The Christian school has a significant part in the continuing commitment of my parents.

Teresa Los

Why do I go to a Christian school? Well, it's not because I am forced to go. It's because I like this school and there are reasons for liking it. In class we can speak freely about God and also ask questions. The school teaches us right from wrong. This school also shows us the powers of the one and only God. All my subjects lead to God. For example in technology we studied building structures which man has built, and how God gave them the mind to build them. The Christian school is a guide for me in my Christian life. I'm glad this school was started.

Rick Kok

(London Parental Christian Time)

Where the policeman is unemployed

700 miles north-east of Madras, India, in the Bay of Bengal, are the Nicobarese Islands. On Car Nicobar, one of the islands the population is 10,000 but there is only one policeman and he has yet to register a single case of breaking the law. There is a court, but legal cases are unknown.

To Car Nicobar in 1970 came a most eagerly-awaited import, a shipment of Bibles in the local language Nicobarese. Bishop John Richardson under whose leadership the churches of the islands have flourished is the one who was primarily responsible for the Bible in their own language which they received for the first time.

The story of John Richardson's life is stranger than fiction. During the Second World War when the Japanese conquered Car Nicobar John Richardson and many others were put in prison. Life in prison was cruel and harsh beyond words. In an effort to obtain complete subjection the Japanese selected one prisoner each week to be taken out and shot. This "War of nerves" went on month after month. The last man to be executed was John Richardson himself. On the appointed day the guard opened the door and he stepped out to die. To his amazement the Japanese Commander bowed and said, "This day the Japanese Emperor has stopped the war. You are a lucky man. You may leave the camp." That was on August 15, 1945.

Following the war John Richardson was a very busy man as the churches were growing but he continued to work on the translation of the Bible into Nicobarese. On August 15, 1969, exactly 24 years after his release from the Japanese prison, John Richardson handed to the Bible Society of India the complete manuscript. The printing of a new Bible is no small task and takes months. However, the Bible was ready by April 5th, 1970, the 75th anniversary of the arrival of the first Missionary to Car Nicobar, Vedappan Solomon.

At a most colourful ceremony presided over by Bishop Richardson and attended by many of the 10,000 people of the island the Car Nicobarese Bible was dedicated. Dr. A.E. Inbanathan, General Secretary of the Bible Society of India took part in the services.

The influence of the Christian Church in Car Nicobar is strong and it is seen in the social and moral life of the people. The Bible has a central place in the life of the Church and of the people. The Bible is theirs largely through the zeal and dedication of their remarkable Bishop whose life was so nearly lost as a prisoner of war.

Brockville CRC

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B is for babies hungry and cold
no food for people young or old.

A is for anguish in a mother's dried breast
just watching and waiting with all the rest.

N is for nothing to drink or to eat
no place to live and no place to sleep.

G is for the gazing in tired hungry eyes
as one sits and waits and finally dies.

L is for laughter never heard in the street.
Only wails and groans and the pains of defeat.

A is for all of the famine around.
And the floods came and covered the ground.

D is for death that comes in the night,
The only relief from the terrible plight.

E is for everything we can try to do,
to help all those less fortunate than you.

S is for the sacrifice we're willing to make,
To give ourselves for another's sake.

H is for help God gives us today,
As we share in their plight in our own small way.

by Cheryl Tomlinson
Sarnia II, Bulletin.

Pastoral Pondering

Teenagers: grow up and go home!

The plaintive cry of the teenager is all too familiar to parents and all adults: "What can we do?" "Where can we go?" My answer to these kids can be summed up in two words: go home! Hang the storm windows, paint the woodwork, rake the leaves, mow the lawn, shovel the snow, wash the car, learn to cook, scrub some floors, repair the sink, build a boat, get a job. Help the minister, the Red Cross, the Savation Army. Visit the sick, assist the poor, study your lessons. And when you are through — and not too tired — read a book.

Your parents do not owe you entertainment. Your city or village does not owe you a living. You owe the world something. You owe it your time, energy and talents so that no one will be at war, in poverty, or sick or lonely again.

In plain simple words: grow up; quit being a cry-baby. Get out of your dream world and develop a back-bone, not a wish-bone, and start acting like a man or woman. You're supposed to be mature enough to accept some of the responsibilities your parents have carried for years. They have nursed, protected, helped, appealed, begged, excused, tolerated, and denied themselves so that you could have every benefit. You have no right to expect them to bow to every whim and fancy just because your selfish ego, instead of common sense, dominates your life, personal thinking, requests, demands. What can we do? Where can we go? Grow up and go home!

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In een Godzalig leven wandelen

Waren de beide behandelde uitdrukkingen: de wereld verzaken, onze oude natuur doden, in zekere zin negatief, "in een godzalig leven wandelen" is positief. Zoals ook de echte bekering uit twee delen bestaat, negatief: de afsterving van de oude mens, en positief: de opstanding van de nieuwe mens.

Er moet een hartelijk leedwezen zijn, dat wij God door onze zonden vertoornd hebben, en die zonden hoe langer hoe meer haten en vlieden, maar er moet ook een hartelijke vreugde in God zijn door Christus, en lust en liefde om naar de wil van God te leven. Het een kan niet zonder het ander. De oude mens sterft alleen maar af om plaats te maken voor de nieuwe mens, steeds meer plaats!

Godzalig is een ietwat ouderwets woord, maar het blijft een woord met diepe inhoud. Je kunt eigenlijk nooit goed vaststellen waarom een woord ouderwets wordt, en als je er aan gewend bent dan wil je er maar moeilijk afstand van doen. Toch komt het in de Statenvertaling maar drie maal voor, terwijl het in de Nieuwe vertaling van 1933 wordt vervangen door godvruchtig.

Godzalig is gemakkelijk te splitsen in twee woordjes: God en zalig. Het woordje zalig betekende in de tijd toen de Statenvertaling werd gemaakt: vol. Een godzalig leven wil dan ook zeggen: vol van God. Een godzalig leven is een leven dat vol van God is, zodat er voor iets anders, nl. de wereld, de zonde, geen plaats meer is. Als we het woord godvruchtig gebruiken, kunnen we zeggen: ons leven moet godvrezend zijn. We moeten zo leven dat we bevreesd zijn om God, onze hemelse Vader, boos te maken, zo moeten we elke dag leven.

Bang zijn om God boos te maken! Waarom? Omdat Hij onze Vader is, en omdat wij Hem liefhebben. Als we iemand op aarde liefhebben, dan willen we graag doen wat zo iemand wil, dan willen we alle moeite doen dat zo iemand niet bedroefd wordt, en geen reden heeft om boos op ons te worden. Zo te willen leven is een gevolg van de liefde die we voor zo iemand hebben opgevat.

Onze liefde tot God moet tot gevolg hebben dat we Godzalig worden, vol van God, en dat we o zo bang zijn om in die liefdesrelatie de Ander te bedroeven, te vertoornen. Een godvruchtig leven is dus een leven waarin God de toon aangeeft, en waarin er scherp geluisterd wordt naar de wil van God. Daarmee gaat natuurlijk gepaard een haten van alles wat deze liefdesrelatie bedreigt. Vooral een haten van de zonde.

Een godvruchtig leven is een wandelen met God, een opgaan in Hem, een rekenen met Hem, en dat houdt dan ook in een afweren van alle vijanden die deze liefdesrelatie willen verstoren. Op papier laat zich dat alles echter nog gemakkelijk uitdrukken, maar in het leven van Gods kind is het een zware strijd om zo met en voor de Here te leven.

Maar we weten het: we worden geregeld, elke keer weer, voor de keuze geplaatst: de Heer alles en een ander, en iets anders — niets.

Het is onze roeping deze totale eis telkens weer te horen en er in de praktijk naar te leven. Het is immers de aard der liefde dat zij niet delen kan noch wil met iemand of iets anders. Zo kan de Heer ook niets anders van ons vragen dan ons hele hart. En als iets vol is dan kan er niets meer bij, dan kan er niets anders bij. Het zou over de rand stromen. Wij van onze kant behoren er naar te jagen om zo te leven.

Vermoedelijk zijn er nog teveel Christenen die achter deze verbondseis van God maar wat aansukkelen. Ze vinden dat het eigenlijk wel zo moest wezen. En het zou ook wel mooi zijn als het zo was. Maar ze jagen er niet naar. Het is niet hun dagelijks streven. Christen zijn dat moet toch met zich meebrengen dat je een hartelijke begeerte hebt om in een godzalig leven te wandelen. Dan geldt het Bijbelwoord: Welzalig zij, die onberispelijk van wandel zijn, die in de wet des Heren gaan; welzalig zij, die Zijn getuigenissen onderhouden, die Hem van ganser harte zoeken; die ook geen onrecht plegen, maar wandelen in Zijn wegen.

Wandelen met God op Zijn wegen!

J.VanHarmelen

Wie gaat de Quebeckers inlichten over Canada?

Het volgende artikel is overgenomen uit een toespraak van de schrijver Richard Rohmer in Toronto tijdens een bijeenkomst van de Administrative Management Society, afdeling Toronto.

(Canadian Scene) Volgens Claude Wagner — en hij is een typische Quebecker — zijn er in Canada "twee culturen", Frans en Engels, en de "twee talen".

Ik geloof dat hij dat verkeerd ziet. Er zijn de twee talen, natuurlijk. Maar een van die twee talen is een taal die een cultuur vertegenwoordigt en tevens dient voor communicatie — Frans. De andere taal is alleen een middel voor communicatie tussen een groot aantal verschillende culturen — de Engelse taal.

Er zijn meer dan twee culturen in Canada. Allereerst is er de Franse cultuur, maar buiten Quebec vinden we een groot assortiment van culturen: Engels, Frans, Schots, Pools, Duits, Italiaans, Oekrainisch, Joods, Nederlands, Noors, Zweeds, Chinees, Pakistani en vele anderen.

We kunnen onmogelijk zeggen dat er in Canada alleen van een Franse en Engelse gemeenschap kan worden gesproken. En de Franse gemeenschap is trouwens niet exclusief in de provincie Quebec. We vinden Franse gemeenschappen ook in een aantal andere provincies. En buiten Quebec treffen we allerlei gemeenschappen aan met culturele, etnische en geografische verschillen, maar ze hebben twee dingen gemeen: ze gebruiken de Engelse taal voor communicatie met anderen en ze hebben het Britse systeem van recht en orde geaccepteerd.

Laten we Quebec eens vergelijken met de rest van Canada.

(1) De Quebeckers hebben een taal. Het is de taal die zij hebben geerfd van hun voorouders, waarvan er zo'n 60.000 in Canada woonden toen de Engelsen het land binnenvielen. De Canadezen in de rest van Canada spreken Engels als hun moedertaal of als tweede taal en in veel gevallen hebben zij die Engelse taal pas geleerd nadat zij zich in Canada hadden gevestigd. We vinden hier dus niet een bepaalde groep die de taal van voorouders is blijven spreken, maar een groot aantal heel verschillende etnische groeperingen die Engels gebruiken om met elkaar te kunnen spreken en communiceren.

Engels in Canada is niet de taal van een cultuur, het is de taal die voor communicatie wordt gebruikt. Met het Frans is dat anders.

(2) De Quebeckers hebben een religie, de Rooms Katholieke, en dat heeft een enorme invloed gehad op de ontwikkeling van de cultuur van de Quebeckers, die slechts gedurende de laatste tien jaar wat aan het afnemen is. In de rest van Canada kennen we een groot aantal kerken, die gesticht zijn door immigranten.

Volgens de volkstelling van 1971 waren van de totale bevolking van 21.5 millioen mensen, er slechts vijf millioen van Engelse afkomst. Er waren 1.3 millioen Duitsers, 730.000 Italianen, 300.000 Joden en een gelijk aantal Polen, 600.000 Oekrainers, twee millioen Schotten, twee millioen leren en vertegenwoordigers van nog 23 andere rassen. Deze cijfers tonen duidelijk aan dat de Canadezen van Engelse afkomst in een minderheids positie verkeren.

Wie gaat Quebec vertellen dat wij niet zijn wat zij menen dat wij zijn, of wellicht willen veronderstellen dat wij zijn? Wie gaat Quebec vertellen dat de Canadezen in hun grote etnische verscheidenheid ernstig hopen dat Quebec en de Quebeckers bij ons blijven en dat we bereid zijn onze Constitutie te wijzigen, dat we bereid zijn veranderingen aan te brengen in de verhouding tussen de federale regering en de provincies, dat we bereid zijn te werken aan een decentralisatie van Ottawa's bevoegdheden en een reductie in de bevoegdheden en de onverbiddelijke groei van de civiele dienst.

De federale regering is constant in moeilijkheden met de provincies in plaats van met hen samen te werken om het lot van alle Canadezen te verbeteren. Wie gaat Quebec vertellen dat de bureaucratie in Ottawa tegen alle provincies is en niet alleen tegen Quebec?

Waar het op aankomt - en dat kan het verschil zijn tussen afscheiding of geen afscheiding - is dat de Quebeckers de verhouding tussen zichzelf en de andere Canadezen juist zien op het moment dat zij hun stem uitbrengen. Als wij hen aan het verstand kunnen brengen dat wij onszelf niet beter of slechter beschouwen dan de Quebeckers; als wij hen er van kunnen overtuigen dat de rest van Canada bestaat uit een groot aantal minderheids groepen en dat de rest van Canada dus niet Engels-Canada is; als wij hen duidelijk kunnen maken dat wij er van harte voor zijn dat zij alle culturele en taalkundige vrijheden hebben waarop zij recht hebben; en dat wij in vrede en

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Wie gaat de Quebeckers inlichten over Canada?

Vervolg van pagina 9

harmonie kunnen leven, dan hoeven we niet bang te zijn voor een referendum.

Wie gaat dit alles aan de Quebeckers duidelijk maken? Dat is voor mij persoonlijk van het grootste belang en ik bedoel niet dat iemand de plaats van de Prime Minister moet innemen. Die is capabel genoeg om de positie die hij inneemt, en hij heeft het grootste recht op die positie, te verdedigen. En de Prime Minister van Quebec is als geen ander in staat om de houding van de Separatisten te verdedigen.

De vraag is wie en waar de Canadees is die dit behartigt voor Canada en die zo spoedig mogelijk met de Quebeckers om de tafel gaat zitten.

Het gijzelingsdrama

Op de avond, voorafgaande aan de oplossing van het drama verschenen Dr.Tan en Mevr.Sumoukil, de beide bemiddelaars, in het beleidscentrum, van waaruit alle beslissingen betreffende de gijzeling werden genomen.

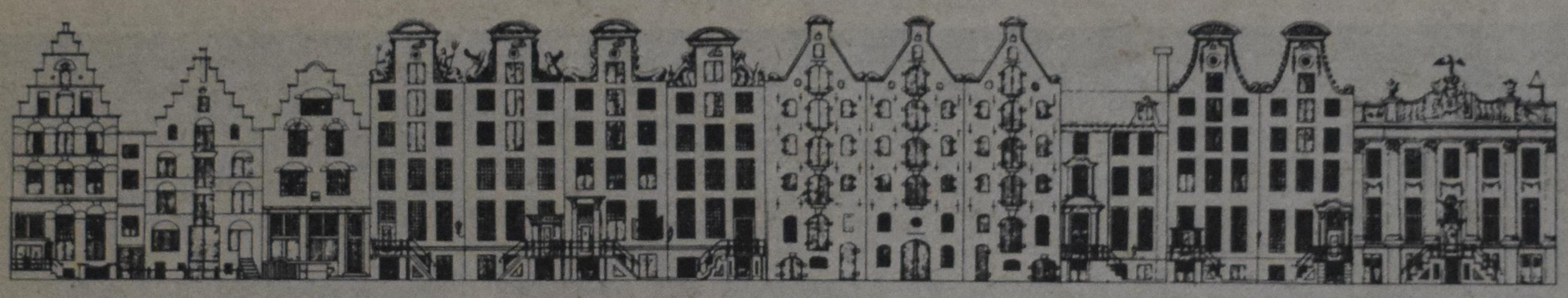
Sr.Tan legde een verklaring af nadat hij en Mevr.Sumoukil voor de tweede keer een vergeefse poging hadden gedaan om de terroristen tot andere gedachten te brengen.

"Als beide partijen blijven vasthouden aan hun standpunten moet men rekening houden met fatale gevolgen", aldus Dr.Tan. Een burgeroorlog tussen blank en bruin behoorde niet tot de onmogelijkheden volgens hem. Beide partijen zouden water bij de wijn moeten doen.

Inmiddels is op 11 juni, na 20 dagen, de spanning gebroken. De bevrijde gijzelaars bleken—voor zover niet gewond zich nog in tamelijk goede positie te bevinden.

In een televisie interview sprak Premier den Uyl zijn spijt uit over het feit dat er doden en gewonden waren gevallen. Hij riep het Nederlandse volk op te werken aan de verbetering van het klimaat tussen Nederlanders en Ambonezen.

Uit diverse landen waren blijken van waardering binnen gekomen voor de wijze waarop de Nederlandse regering deze zaak heeft opgelost, door niet toe te geven aan de eisen van de terroristen.



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KLM

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HAPPY BIRTHDAY CANADA.

Canada...110 jaar sterk.
Canada...een land met een toekomst.
Canada...een groot land in een kleine wereld.
Canada, ons land, wij zullen steeds de wacht over U houden.

multiculturalism
unity through diversity

Hon. Joseph P. Guay
Minister of State
Multiculturalism

L'hon. Joseph P. Guay
Ministre d'État
Multiculturalisme

DE KEUS VAN 'T SMALLE PAD [37]
een vervolgverhaal
door Gé Verhoog

Hij denkt aan de schaarse uren van geloofszekerheid, van licht in zijn hart. ''Uurtjes van korte duurtjes'', noemt hij deze vaak, want hoe snel zijn deze toppen in de mist verdwenen. Zorg, tegenslag in het werk, teleurstelling in zijn gezin of in de mensen om hem heen, vragen over de kerk, maar vooral zijn angst, dat God hem wel eens verlaten zal omdat hij zo'n groot zondaar is. De dominee zegt wel, dat Gods geduld eindeloos is, maar God is ook een straffend Rechter en nu is zijn kind doodziek -

Verbeek ziet zijn levensgrote schuld; hij handelt en wandelt niet naar de tien geboden; hij tracht zijn gezin voor te gaan in ootmoed en klein zijn voor God - hij wil het kwade met wortel en tak uitroeien en moet elke dag ontdekken, dat hij geestelijk schipbreuk lijdt en niet als Petrus, op de golven staande blijft.

Wat een schuld - zijn ongeloof. Had hij geloof dan zou hij bergen kunnen verzetten volgens de Bijbel. Als hij aan Hebreen denkt, is hij nergens meer: hij kan geen plaats voor zichzelf vinden tussen deze rij geloofshelden. Nee, Hebreen tien: dat is voor hem, de mens die opzettelijk zondigt, terwijl die mens weet wie God is; voor hem is geen Golgotha geweest, maar hem wacht het vreselijk oordeel voor de weerspannigen... Dat is zijn uitzicht - hij klaagt God aan wegens zijn eigen ongeloof en kan zich niet altijd verenigen in Gods wil en weg; hij zingt wel van: De Heer is recht in al zijn weg en werk, maar gelooft hij dit? Ook hierin is een ontbreken van geloof. Hij gelooft niet, hij denkt dat hij gelooft, maar het is schijn. De duivel gelooft ook maar in siddering en Verbeek kent dit eveneens. Verbeek's geloof is niet naar Gods wil en dat is zonde. Verbeek wil graag de zaligheid beerven, hij denkt alleen aan zichzelf: als hij maar zalig wordt. Of de Here alle eer wordt toegebracht, daar denkt Verbeek niet aan. Wat een zonde, wat een schuld! Wie kan bestaan voor de levende God!

Duisternis, op de weg, zoeken naar God, die zich verre houdt van te grote zondaars ... hoe kan Verbeek vertrouwen houden? Hij doet wat hij kan en altijd is het een struikelen. God kan de zonde van ongeloof niet dulden, die zonde wordt gestraft. Ongeloof komt niet van God, maar uit de mens, dat is de kern van de zaak.

En zijn jongste kind, dat zwoegende lichaampje worstelt met de dood! Zijn hand zakt neer, hij buigt zijn hoofd, ''Here, ik verdien Uw kastijding, want ik ben een groot zondaar voor U, maar - straf mij, en niet dat arme kind -''

Hij kan het niet verdragen dat God hem verlaten heeft, maar waarom moet een kind boeten voor zijn zonden? Dat neemt alle licht uit zijn leven weg - dat brengt de mens tot werkelijke vertwijfeling.

Zijn gedachten springen terug naar zijn jeugd - z'n vader was een man van ernst en strenge rechtvaardigheid; als een eik stond hij in het leven, maar hoe klein was hij voor zijn God. Stoere gelovige, altijd vragend: ''Here, wat wilt Gij dat ik doen zal?'' Waarom heeft hij dit niet geerfd? Och, genade is geen erfgoed.

Zijnmoeder - stille vrouw. Levend in de schaduw van haar man, schuchter in haar geloofsleven. Nooit tot klaarheid komend, nooit durfde ze te zeggen: ''Ik ben bekeerd, ik ben Gods kind''. Altijd die twijfel of ze er wel bij hoorde. Is hij niet dezelfde twijfelende mens?

Zijn moeder stierf na een lang ziekbed - maar haar einde was als een wonder. De sluier werd voor haar opgelicht en ze zag het grote Licht dat de gelovige wacht en toen viel haar twijfel van haar af en ze is zingend de hemel binnen gegaan...

Maar hij komt niet zo ver. Hij denkt te veel aan zichzelf en aan zijn eigen eer. O, die machteloosheid! Wat zegt de Bijbel? ''Als ik zwak ben dan ben ik machtig''. Jawel, dat zegt de man die zich in God geborgen weet, die is zwak en daarom in Gods hand machtig, maar het is niet voor Verbeek...

De deur kiert open, dominee Franken komt binnen. Hij heeft dit gezin goed leren kennen, nu zij bij zijn kerkgemeenschap behoren en de dreigende doodsschaduw boven dit huisje drijft hem vaak naar hen toe.

''Verbeek -''

Hij ziet op. ''Dominee -''

Dan barst Verbeek plots los: ''Dominee, ik kan niet meer bidden, want God is vertoornd op mij, maar bid voor dit kind - laat mij de straf dragen maar niet dit onschuldige kind!''

Het is even stil in de werkplaats. Hoe zal de dominee de woorden kunnen vinden om deze man te helpen naar de genadige God op te zien, hoe kan een mens zichzelf verstikken door gedachten die niets te maken hebben met Gods ontferming?

''God straft, maar niet zoals wij dit menen te zien,'' zegt hij langzaam, maar Verbeek valt in: ''Ik voel, dat Gods straffende hand tegen mij is uitgestrekt - ik heb altijd geprobeerd naar Gods gebod te leven, maar ik doe het niet. Staat het zo niet in de Bijbel? Ik ellendig mens: wat ik moet doen, doe ik niet, maar wat ik niet moet doen, dat doe ik! Dat is het rampzalige van mijn leven; ik ben niet dankbaar genoeg, ik ben niet tevreden genoeg, in alles schiet ik tekort tegenover de Almachtige! Ik ga geestelijk failliet -''

''Ja,'' zegt de dominee, ''zover zijn al Gods kinderen, daar hebt u gelijk in. We doen precies wat we niet moeten doen en kunnen daar niets aan veranderen. 't Is geen wonder dat we moedeloos worden over onszelf - dat God ons wel eens op onze schouder moet tikken om tot onszelf te komen, maar dan is er slechts een oplossing: o, God, wees mij zondaar genadig...''

Bejaarden Week van 19 tot 25 Juni

Dit doen Bejaarden in Ontario om ons te helpen, het hele jaar door.

Tijdens de bejaardenweek vraagt Ontario ieders aandacht voor de bijdragen en noden van de ouderen in onze provincie.

Talent gaat niet met pensioen. Bejaarden hebben een rijkdom aan kennis en ervaring te delen met toekomstige generaties. Zij verrijken het culturele leven van de provincie door deel te nemen aan ieder onderdeel van Ontario's artistieke aktiviteiten. Zij begeleiden ook in sporten, onderwijs, het rijden van andere bejaarden naar afspraken, helpen hen bij 't invullen van belastingpapieren en maken zich op veel andere manieren verdienstelijk.

Ontario helpt onze bejaarden dingen voor zichzelf te doen zelfs terwijl zij iets voor anderen doen.

Er zijn meer dan 1000 bejaarden clubs en 90 bejaarden tehuizen in Ontario.

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Een Senior Citizen Privilege Card (Bejaarden Voorrecht kaart) verleent hen speciale voorrechten in veel culturele gelegenheden, toeristen attracties, zakeninstellingen en openbaar vervoer.

Twee gratis boekjes ''Ontario Benefits for Senior Citizens'' en ''Where to use your Ontario Senior Citizens' Privilege Card'', verstrekken specifieke informatie over waar en hoe te genieten van programma's en diensten, beschikbaar voor bejaarden.

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Notes of Thanks

DE GRAAF: We would like to say thank you to our relatives and friends for the many best wishes, flowers and cards, which made our 50th wedding anniversary such a happy occasion. We thank the Lord for His many blessings, and pray that He may continue to be with us. John & Ann de Graaf, R.R.#1, Mount Pleasant, Ont. N0E 1K0.

PERSENAIRE: Mrs.Persenaire and family would like to express their gratitude for the love and concern shown to them during the loss of their husband and father. Many thanks for the prayers, cards, and visits at this time. Rev. and Mrs. Persenaire always remembered those days in Canada, as one of the most enjoyable and blessed years in his ministry.

SLUYS: We wish to thank all our children, grandchildren, relatives and friends for the best wishes, cards, flowers and gifts received on the occasion of our 45th wedding anniversary. Above all we give thanks to the Lord for all His blessings in the years past. Bill & Wilma Sluys, 6 Diane Rd., Chatham Ont., N7L 1N5.

VANDERLEY: We sincerely thank our children, grandchildren, relatives and friends for the many best wishes, cards, flowers and gifts that we received on our 45th wedding anniversary. A sincere thanks to Hein & Ann Land and to Ralph & Shirley Vandermeulen for their very special friendship that they always show us. Above all we give thanks to our Heavenly Father for all His blessings and that we could enjoy this day together. Mr. & Mrs. J.Vanderley, 315 Pine Ave, Oakville Ont.

Births

REYNEVELD: With great joy in our hearts and thankfulness to our Lord we announce the birth of our first child HEIDI JOANNE on May 22, 1977. Grateful parents are Klaas & Grace Reyneveld (nee Salomons) R.R.#1, Belmont, Ont.

Marriages

SAWYER-VAN EGMOND: Mr. & Mrs. Howard Sawyer and Mr. & Mrs. Cornelis Van Egmond are happy to announce the marriage of their children DEBBIE and JOHN. The wedding will take place on July 23, 1977 at 4 p.m. in the Second Chr.Ref.Church of Brampton, Ont.

BRANDSMA-VEENSTRA: Mr.& Mrs. Bill Brandsma and Mr. & Mrs. Stan Veenstra of Smithers, B.C. are pleased to announce the forthcoming marriage of their children TINA and GEORGE on July 9, 1977 D.V. at 7.30 p.m. in the Chr.Ref. Church of Smithers. Rev. J.Tuininga officiating. Future address: Box 2131, Smithers, B.C.

Marriages

COWLING-BOS: Mr. & Mrs. Roy A.Cowling and Mr. & Mrs. Leonard T. Bos, both of Weston, Ont., are pleased to announce the marriage of their children AUDREY JOYCE and RONALD CHARLES. The wedding ceremony will take place on July 2nd at 3 p.m. in the Rehoboth Chr.Ref.Church, 800 Burnhamthorpe Rd., Etobicoke, Ont., Rev. H.Praamsma officiating.

DE WIT-KOOIMAN: Mr. & Mrs. H. DeWit and Mrs. H.Kooiman invite you to share in their joy as God brings their children LYNN and SIMON together as one for life in Christ. They begin this holy union D.V. Friday, July 15, 1977 at 7.30 p.m. in the Inwood Christian Ref. Church, Inwood, Iowa, Rev. D.Smit officiating. An open house reception will be held on July 15, beginning at 8 p.m. at the H.D.C.H. gym for all friends of the couple. No gifts please. Future address: R.R. #2, Niagare-on-the-Lake, Ont.

DE BOER-WIKKERINK: Mr. & Mrs.R.De Boer of Thornhill, Ont. would like to share their joy by announcing the forthcoming marriage of their daughter CAROL to BILL , son of Mrs. H.Wikkerink of Duncan, B.C. The ceremony will take place D.V.on Saturday July 16, 1977 at 3 p.m. in the Willowdale Chr.Ref.Church. An added joy is that the brother of the bride, Rev. Carl deBoer will officiate. Future address: 48 Dunn Drive, Oak Ridges, Ont.

DONKER-RENKEMA: Mr. & Mrs. John Donker and Mr.& Mrs. Egbert Renkema are pleased to announce the forthcoming marriage of their children CHRISTINE and ALBERT. The wedding ceremony will take place, the Lord willing, on Saturday July 2, 1977 at 2 p.m. in the Maranatha Chr.Ref.Church of Woodstock, Rev. J.VanHarmelen officiating. Future address: R.R.#2, Embro.

HAMSTRA-WYBENGA: Praise the Lord, Sing to the Lord a new song. Ps.149:1. Mr.& Mrs. Jetse E.Hamstra of Brantford wish to announce the forthcoming marriage of their daughter CAROL ANN to HENRY WYBENGA, son of Rev. & Mrs. Wieger Wybenga of Kollumerpomp, the Netherlands. The ceremony will take place D.V.June 30, 1977 at 7 p.m. in the Chr.Ref.Church on Patterson Ave., Brantford. Rev. Wybenga officiating. Future address: Apt.102, 65 Brant Ave., Brantford, Ont. N3T 3H2.

HANSMA-ZINCK: Mrs.Willy Hansma of R.R.3, Bancroft is pleased to announce the forthcoming marriage of her daughter
SHIRLEY to WILLIAM CHARLES ZINCK, son of Mr. & Mrs. William J.Zinck of 3 Darling Cres., Bramalea, Ont. The wedding will take place on June 18, 1977 at 3 o'clock in the Bramalea Lutheran Church, Bramalea. Future address: 1560 Bloor St., E., Unit 21, Mississauga, Ont.

KOORNEEF-KLAMER: Thankful to God for having brought them together, ALICE CAROLINE KOORNEEF and DONALD CHARLES KLAMER, along with their parents, Mr. & Mrs. Arie Koorneef of Grimsby, Ont. and Mrs. Dorothy Campbell of Hudsonville, Mich., are glad to announce that they will exchange marriage vows at 4 p.m. on June 25, 1977 in Mountainview Chr.Ref.Church, Grimsby with Rev. H.Vander Plaat officiating. Future address: 336 Main Street, East, Grimsby, Ont.

Marriages

POSTMA-DEJONG: Mr. & Mrs. Henk Postma and Mr. & Mrs. Jacob DeJong are pleased to announce the forthcoming marriage of their children JACQUELINE and GERRY. The wedding will take place D.V. on June 25, 1977 at 3:00 p.m. in the Free Ref.Church of Ancaster with Rev. G.Hamstra officiating. Future address: R.R.#1, St.George, Ont.

RINGNALDA-ROOKS: Rev. & Mrs. G.Ringnalda and Mr. & Mrs. W.Rooks joyfully announce the marriage of their children ARDA and JIM on Saturday, July 2 at 3 p.m. in the Calvary Chr.Ref.Church of Ottawa-East, on Russell Road, just south of Walkley Road, Ottawa, Ont. Rev.G.Ringnalda officiating. You are cordially invited to attend the reception in the church Fellowship Hall immediately following after the service. Future address: 1126 Eastern Ave.,S.E., Grand pids, Mich.,49507, U.S.A.

SMINK-BROUWER: "In all thy ways acknowledge Him and He shall direct thy paths". Prov.3:6 Mr. & Mrs. Geurt Smink of Hamilton are happy to announce the forthcoming marriage of their daughter JACQUELINE MARLENE to SID BROUWER, son of Mr. & Mrs. Peter Brouwer of Hamilton. The wedding will take place, the Lord willing, on Friday June 24, 1977 at 7 p.m. in the Mt.Hamilton Chr.Ref.Church, Rev. J.Jongsma officiating. Future address: R.R.2, Binbrook, Ont.

Anniversaries

On June 19 we hope to celebrate with our parents

JOHN KLEINGELTINK
and
JOHANNA KLEINGELTINK
nee Bisperink

the happy occasion of their 25th wedding anniversary.We are thankful that the Lord has spared them for each other and for us as a family during the past years. We pray that the Lord may continue to bless them in the years to come.
Their thankful children:
Kamloops,B.C. — Alida-Barckley-Tanya
Langley— Dick, Art, Jim, Marlene, Linda, Mary-Anne.

Holland 1927 Canada 1977
Met dankbaarheid en vreugde herdachten wij 15 juni jl. dat onze ouders, groot- en overgrootouders

BASTIAAN GROENEWEG
en
THEUNA GROENEWEG
VAN PELT

50 jaar geleden door het huwelijk werden verbonden. Ps.68:10 (ber.)
St.Thomas— Bas & Janie Groeneweg-Timmers: Jacky & Jake, Thea, Bas, Jim, Eva
Max & Mien Groeneweg-v.Dalen, Bas & Marilyn, John, Pete & Marcella, Addie, Theo, Arnold Wilma, Connie
Piet & Sya Groeneweg-v.Dalen, John & Ina, Thea & Gary, Len, Mark
Eva & Mike De Vries-Groeneweg. Margaret & Bill, Martin, Ruby, Randy, Todd, Heidi
Cobi & Jan Fondse-Groeneweg, John, Cathy, Sharon, Brenda
MBrydges— Corrie & Evert Davelaar-Groeneweg: Irene & Steve Lindsay: Jamie, Peter, Dan
Talbotville— John & Donna Greenway-Westaway: Cathy, Lynne, Joanne, Ed
Teeswater— Nellie & John De Boer-Groeneweg: Peter, Mark, Judy, Tina
St.Thomas— Dick & Truus Groeneweg-de Koff: Rosemary, Jennifer Kimmy

Anniversaries

Halleluja, eeuwig dank en ere, lof, aanbidding, wijsheid, kracht, word' op aard' en in de hemel, Here voor Uw liefd' U toegebracht!"
Met blijdschap en grote dankbaarheid in onze harten voor wat God ons in hen geschonken heeft, hopen wij met onze ouders en grootouders

HENDRIK HOVEN
en
ANNA HOVEN-CLEVERINGA

op 29 juni 1977 te herdenken dat zij 50 jaar geleden in het huwelijk verbonden werden.
Mary Mann-Hoven, Moncton,NB
Didy & Henk Prinzen, Whitby, Ont.
en kleinkinderen
200 Henry St. Whitby, Ont.

Franeker Brampton
1932 1977
With joy and gratitude to God we hope to celebrate on June 23, 1977 D.V. the 45th wedding anniversary of our parents and grandparents

JOUW MIEDEMA
and
BAUKJE MIEDEMA nee Boonstra

That the Lord will continue His blessing on them is our prayer.
Their thankful children and grandchildren,
Brampton — Art & Agnes Miedema Margaret, Barbara, Joe, Theresa
Peter & Andrea Miedema: Anita, Leona, Robert, Esther
Gretha & Albert Schippers: John, Brenda, Jacqueline
Catharina Miedema
Mink & Diana Miedema: Linda, Melissa, Kimberly

Sassenheim Rexdale
1937 1977
With joy and gratitude to the Lord we hope to celebrate on July 1, 1977 the 40th wedding anniversary of our parents and grandparents,

DIRK STARING
and
DINA STARING nee Breijer

We pray that the Lord will continue to bless them in the years to come,
Weston, Ont.— Martin & Ann Staring: Richard, Robert
Barrie, Ont.— Rita & Don Hill: Kurt, Donna-Leigh, Mark
Rexdale,Ont.— Dirk & Alice Staring: Diane, Carolyn, Patricia
Mississauga,Ont.— John & Lynn Staring: James
The Netherlands— Nellie & Hans Westerburger: Michelle, Rachael Jacqueline
Weston, Ont.— Sam & Marilyn Staring
Clarence & Pat Staring: Clarice, Paula
Richmond Hill, Ont.— Diny & John Komdeur
Trenton, Ont.— Coby & Jim Heidinga: Cathy
Rexdale,Ont.— Peter & Darlene Staring
Open house will be held on Thursday June 30, 1977 from 7-9 p.m. at 59 Norfield Cres., Rexdale, Ontario.

Dokkum,Neth. Sarnia, Ont.
1942 1977
With thankfulness to God we celebrated on June 12, 1977 the 35th wedding anniversary of our parents

JUSTUS KRAAK
and
CORRIE KRAAK
nee Boersma

We pray that the Lord will continue to keep and bless them for many more years.
Sarnia — Bill & Vicky Vryburg: Michelle , Krista
Jane Hodgson: Chris, Cheryl
Ken Kraak
Bryan & Mary Ann Plug
Chatham — George & Hilda Douma Kevin, Justin, Jeremy
Home address: 813 Amsterdam Crt., Sarnia, Ont.

Anniversaries

The Lord willing we hope to celebrate with our parents and grandparents

PETE ROEPER
and
ADA ROEPER-BOULOGNE

their 25th wedding anniversary on June 29, 1977.
Sebringville,Ont.— Alice & Stephen Peters: Mark Allan
Toronto, Ont.— Karin & Fred Bouma
Stirling,Ont.— Connie & Terry Reed: Craig Bryon
Peter, James, Fay, John
Romans 8:28
Open house is being held June 26, 1977 from 2-5 p.m.at their home.

1942 1977
On June 25, 1977 we hope to celebrate the 35th wedding anniversary of our parents and grandparents

PEKE and NELLIE BANGMA
nee Schraa

With thanks to God that He has blessed them and cared for them in the past we pray that He may continue to bless them in the years to come.
Congratulations from their children and grandchildren
Kingston—Ken & Gloria Bangma: Karen, Ken
John & Grietje Feenstra: Barbara, Carolyn, Michael, Jennifer
Kincardine— Arnold & Wilma Stadig: Mark, Craig, Laurie
Brockville—Rick & Grace Vande Woude: Richie, Robbie, Ryan, Randy
Henry & Leslie Bangma: Jacinda, Jamie
Harold & Henny Feenstra: Scott
Fred & Diane Bangma: Daniel
Bill, Peter, Jeffrey, Roderick, Pamela
R.R.#4, Mallorytown, Ont.

Obituaries

Na een korte ziekte heeft de Here tot Zich genomen onze geliefde broer, zwager en oom

KLAAS DOORNBOS

echtgenoot van Johanna Smidt, te Belleville, Ont.
Texel — J.Doornbos
J.Doornbos-Dijkstra
Niezijl — J.A.de Vries-Doornbos
S.K.de Vries
Cayuga, Ont.— J.C.van Dijken-Doornbos, D.van Dijken
Leek — C.M.Bouma-Doornbos
Noordhorn — A.de Vries-Doornbos
S.de Vries
23 neven en nichten

Dan ga ik op tot Gods altaren, tot God mijn God de bron van vreugd.
Ps. 43:4 berijmd.
Op woensdag 8 juni 1977 heeft de Here tot Zich genomen Zijn kind

KLAAS DOORNBOS

op de leeftijd van 68 jaar. Geliefde echtgenoot van Johanna Doornbos-Smidt.
Vader van:
Foxboro — Peter & Grace Doornbos
Emoresiville — David & Alie Doornbos
Belleville — John & Ann Doornbos
Grimsby — Johan & Alida Doornbos
Belleville — Lucy De Vries
Picton — Nick & Judy Doornbos
21 kleinkinderen en 2 achterkleinkinderen.
De begrafenis vond plaats op 10 juni 1977, de rouwdienst werd geleid door Ds.H.Katerberg.
182 Foster Ave., Belleville, Ont.

On June 7, 1977 the Lord took home our fellow usher

JOHN BAKKER

We would like to extend our sincere sympathy to Mr. and Mrs. John Bakker Sr. and fam. and may the God of life and death give them comfort and strength in their sorrow
The ushers of the Brantford Chr. Ref.Church.

Classified Advertising

Obituaries

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt.5:6.
On Sunday, June 12, 1977 the Lord called to His heavenly home our dear husband, father and grandfather

JACOBUS VISSCHER

at the age of 74 years.
Burlington,Ont.— Margaret Visscher, nee VanderStouwe
Wingham, Ont.— Jane & Ben Malda
Brantford, Ont.— Sieny & Jack Huisman
Winnipeg, Man.— Fran & Henk DeBruyn
Burlington,Ont.— Alice & Bill Te Brake
Cambridge,Ont.— Tina & Ray Coleman
18 grandchildren
3260 New St., Apt.211, Burlington, Ont. L7N 1M8

On May 31, 1977 the Lord Jesus called His little child, our beloved daughter

MELISSA ANNE STAM

to be with Him in His Father's home at the tender age of 3 years. "Of such is the Kingdom of Heaven."
Len & Karen Stam
R.R.#4, Kincardine, Ont.

The Lord in His wisdom suddenly called our dear granddaughter and niece

MELISSA ANNE STAM

to be with Him in glory. The Lord is our comfort and strength.
Grandparents,
Kincardine, R.R.#4 — Bill & Anne Stam
Lucknow, R.R.#5 — Doug & Marian Lackey
Uncles and Aunts,
Kitchener — Diane Stam
Kincardine — Harry & Gerry Stam
Rick Stam
Calgary — David & Judy Lackey

HOVIUS: In loving memory of a dear son, brother and grandchild MARTEN who passed away June 9, one year ago.
Vainly we ponder, why was it him? Vainly we reflect on the life he lived. He lived without honour and without glory. Can we really believe that now he lives in both glory and honour. Yea, we can believe for what a honour it is to be granted a one way ticket to glory with the Saviour by your side.
Lovingly remembered by his parents, grandmother, sisters and brothers. June 1977, Gowanstown, Ont.

After a lengthy illness, the Lord in His mercy took unto Himself His child, our beloved father, grand- and great grandfather

MARKUS MOESKER

in his 79th year.
Predeceased by his wife Roelfina, and son Mark in 1976.
"Behold,the eye of the Lord is upon them that fear Him, upon them that hope in His mercy. Ps.33:18
Ancaster — Fenny & Martin Slager
Wellandport — Luc & Ge Moesker
Dunnville — Roely & Harm DeVries
Princeton — Luit & Dien Moesker
Essex — Theresa Moesker
Thedford — Ralph & Henny Moesker
grand & great grandchildren
June 12, 1977, Dunnville, R.R.1, Ont.

Share

your family news.

Place an ad

in Calvinist Contact.

Obituaries

On June 3, 1977 the Lord called to His eternal home at the great age of 91 years, our dearly beloved mother, grand and great grandmother

HELEN REITSMA

Precious in the sight of the Lord is the death of His saints. Ps. 116:15
We as children will remember mother especially for her deep conviction, and strong faith in the Lord
Hamilton — Thies & Lilly Reitsma
Freelton — Sid & Dini Reitsma
Carlisle— Betty & George Tigchelaar
Waterdown — Bill(deceased) & Bep Reitsma
Burlington — Ann & Steward Tigchelaar
grandchildren and great grandchildren

Teachers Wanted

ONTARIO

BURLINGTON: Trinity Christian School, 650 Walker's Line, L7N 2E7 invites applications for a parttime teacher. For further information contact Mr. Elzinga, by mail at the above address or phone (416) 634-3052 between 9 a.m. and 5 p.m.

JARVIS: Due to unforseen circumstances the Jarvis District Christian School requires a **grade 1 teacher,** beginnin g September 1977. Please direct all applications to Pete Weening, principal, R.R.1, Jarvis, Ont. N0A 1J0. Tel. 587-4444(school) or 428-0887(home).

LONDON: Two new half-time positions for fall 1977-78 for qualified applicants: a. kindergarten, three full days per week,
b. remedial education, five half days per week. Please contact: Mr. Lloyd Burghart, principal, 519-455-0360 (school) or 519-455-4052 (home)
Applicants should include: a. resume of training and experience
b. statement of personal understanding of Christian education.
c. citizenship
d. two references.
London Parental Christian School, 202 Clarke Rd., London, Ont. N5W 5E4.

WATERLOO: Laurentian Hills Chr. School requires a qualified, part-time **FRENCH** teacher for the 1977-78 school year. Approximately 4 hours/week. Apply in writing to Mr. B. McDonald, 11 Laurentian Drive, Kitchener, Ont.

WILLOWDALE: The Willowdale Christian school requires a grade 7 and a grade 8 teacher on approximately half-time basis for the 1977/78 academic year. Please direct inquiries to: Mr.N.Vandooren principal. Tel.(416) 222 1711 (school) or 222-7419 (res.)

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

Employ Wanted

Christian girl seeking employment, mental health field, Edmonton area, perhaps groups home or child care worker. Available in July. Qualifications: General BA, M.Ed. in Community Counselling,5 years teaching. Please write after July 1: Betty Westerik, 12025 - 40 St.,Edmonton, Alta., T5W 2L2.

Personal

Als u de waaromtrent weet van enige van de volgende personen, neem dan contact op met het Consulate of the Netherlands, 10 King St., E., Toronto, M5C 1C3.
KERKLAAN, Adrianus Johannes, geb. 1 juni 1912 te Naaldwijk. Op 26 mei 1953 naar Canada geemigreerd.
SMIT, J.C. Laatst bekende adres: Keen Road R.R.8, Peterborough, Ont.
KUIPER, Jan Nicolaas, geb. 24 september 1928 te Apeldoorn. In april 1977 naar Canada geemigreerd.
BROUWER, Jan, geb. 12 januari 1901 te Bedum. Laatst bekende adres: 38 Benway Drive, Rexdale, Ont.

Single Christian lady, mid 40s, wishes to correspond and meet single Christian gentleman in late forties. South Western Ontario preferred. Recent photo would be appreciated. Please write to Box 4195, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Young man in mid twenties wishes to correspond and meet young woman. Interests: travel and photography. Living in Ontario. Please write to Box. 4193, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Looking for another girl in her twenties to travel Europe with, leaving in September. Please send reply to Box # 4196, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

Single girl, owner of house, would like 2 girls to live in with her. Martindale Rd., St.Catharines. Ph : 685-3855 after 5 p.m.

Help Wanted

CANADIAN HOME BIBLE LEAGUE — Toronto Office

needs a **secretary typist.** Apply to Box 524, Station "A", Weston, Ont., M9N 3N3, Telephone (416) 741 2140.

Teachers Wanted

BRITISH COLUMBIA

TERRACE, B.C.-Centennial Chr. School is in need of two teachers for the lower grades. If interested in meeting a challenge in an area of potential growth in the community, contact Mr.Richard Mills, princ. Centennial Chr.School, Box 317 Terrace, B.C.(604)-635-6173.

Toronto District Christian High School

invites applications for a part time teaching position in religious and family studies.

Please send all applications to:
Mr. H.J.van het Veld, principal
Toronto District High School
Box 527, Woodbridge, Ont., L4L 1B3

Ministers Wanted

FREDERICTON, N.B.: The Home Mission Church of Fredericton, New Brunswick is in need of pulpit supply for any of the Sundays of July 17, 24 or 31. Any minister who is willing to serve us while on vacation in the area, please contact Mr. Henry Pott. Keswick Ridge, N.B.E0H 1N0.

Real Estate

Established
BROILER
GROWING FARM

Over 50 acres - 47 workable. Well equipped broiler set-up with basic quota of 27,320 - 4-⅓ crops per year as board allows. Power feeding and ventilation systems. Large, modern 10-room home, nicely situated and landscaped. Two wells with jet systems. Near town of Caledonia in the Haldimand-Norfolk region. For appointment call collect between 6 and 8 a.m. **Fred W.Bray, Real Estate, 357 Upper Paradise Rd., Hamilton, L9C 5C6, 416-389-0344.**

For Sale

DELICATESSEN ON WHEELS

is expanding again.This is your opportunity to grow with us. New Brunswick area established sales route is for sale with higher potential sales volume. Come on down to N.B. where the living is good. Interested persons should have some knowledge of Dutch and able to converse pleasantly. For more information write: **Gerry Blom R.R.#111-8, Rothesay, N.B., E0G 2W0.**

PROPERTY FOR SALE

Sacrifice — 25 acres with large greenhouses, near Toronto. All reasonable offers considered. Apply Box 4194, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

URGENTLY NEEDED: Someone to live in with elderly couple, some housework and nursing needed. Would prefer Chr. lady with Dutch background. Please reply to: Mr. S.Fisher, R.R.2, Newmarket, Ont. L3Y 4V9. Phone: 416-775-6554

Needed in family of motherless home, with six children, ages 5-15 help in the household. Room available. Please contact George Stad, Box 2031, Smithers, B.C. V0J 2N0.

Apt.Wanted

Cozy furnished apartment wanted in the Grimsby-Fruitland area, possibly to share, effective mid-August. Write to: Irene Los, 725 South Pelham St., Welland, Ont., L3C 3C9, or phone: 735-7103 after 5 p.m.

Christian girl, late twenties, moving to Edmonton in July, would like to share apartment, house or co-operative living arrangement with other Christian singles. Please write Betty Westerik, 12025-40 St., Edmonton, Alta, L5W 2L2

Cottages

SHUSWAP LAKE AT EAGLE BAY B.C., cabins for rent, fully self contained, very private. Swim and boat dock. Phone 604-596-0723.

MAPLE LEAF COTTAGES
Reserve your cottage now while we still have openings. Two and three bedroom cottages, boating, fishing. swimming, large playground. 1½ miles from Chr.Ref.Church. Call (705) 326-4131, or write: Henry Zwiers, Maple Leaf Cottages, 640 High Street, Orillia, Ont. L3V 3Y4.

HAY BAY PARK
2 bedroom house trailers for rent on Lake Huron, 18 miles north of Wiarton, in the Bruce Peninsula. 160 acres of beautiful private setting, nature trails, fishing, boating, swimming. Reasonable rates. Reserve now. Phone 519-376-1823. John & Coby Van Bendegem, P.O.Box 820, Owen Sound, Ont.

ALTON LODGES
1 and 2 bedroom clean house keeping cottages, family resort. 100 yds from sandy beach, close to fishing. 10 miles from Chr.Ref. Church. Len & Rita Bette, R.R.#1, Wasaga Beach, tel. 429-2420.

KAHSHE LAKE RESORT
It's not too late to make your reservations for your summer vacation. We still have some vacancies. For safe swimming, boating, fishing and Muskoka hospitality, call (705) 689-2818 or write Glen & Bonnie Norman, Kahshe Lake Resort R.R.#2, Kilsworthy, Ont., P0E 1G0.

LITTLE EUROPE RESORT
BRACEBRIDGE, MUSKOKA
Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheid. (Ideaal voor groepskampen). **R.S.Bakema, tel.645-2738.** "Little Europe" vindt u 8 mijl ten oosten van Highway 11 aan de Muskoka Rd. No.4, voorheen Vankoughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm.35 mijl van de Chr.Ref.Church in Orillia. Alleen nog openingen voor de laatste week in Augustus.

FOR A RELAXING VACATION COME TO

Van Roon's Place

(formerly Ja-al-dee)

FAMILY CAMPGROUND & COTTAGES
ON THE TRENT-SPACIOUS GROUNDS-
SWIMMING POOL-EXCELLENT FISHING

FOR INFORMATION WRITE OR PHONE:
John & Dineke Van Roon
R.R.3, Havelock, Ont. Tel.(705)778-3096
2 miles east of Trent River Village on the Trent River Rd.

THINGS WE'VE READ

A Christian Guide to Effective Jail & Prison Ministries by Dale K.Pace, published by Fleming H.Revell Company, 1976; 308 pages.

Reviewed by Chaplain John De Vries. Rev.De Vries is chaplain at the controversial St.Paul Penitentiary in Montreal, Quebec.

This book will fill a conspicuously empty spot in the library of every minister and church worker. As a supervisor chaplain and regional coordinator for Good News Mission in Richmond, Virginia Dale K.Pace is well equipped to provide this comprehensive and well documented introductory textbook. This easy-to-read book focuses on the chaplain and related ministries in the correctional institutions.

The author describes honestly and candidly the problems and issues that the chaplain and Christian workers must learn to manage in order to have an effective ministry to the "Church Behind Bars". Pace describes the Biblical imperatives for such a ministry while he rightly laments the lack of religious or spiritual ministry in more than 1,600 of the 4,000 American correctional institutions. The "house of penitence", first established by the Quaker Christians as an alternative to ruthless corporal punishment, is today a "foreign mission field" within driving distance of every North American city (and church?). Have the Christians missed the trees because of the forest? The author is encouraged by the growing evangelical awareness and response to the needs of our incarcerated population.

Everything described in the book is motivated by Mr. Pace's boal to produce lasting observable results in response to an effective Christian ministry. The author is pragmatic in both his writing style and in the general thrust of his book. While one cannot live with undocumented abstractions when writing about ministry, it is equally true that basic underlying issues relating to the matter of injustice in the correctional institutions, the unChristian forms of punishment, and the totally questionable operating principles of many correctional institutions cannot be lightly passed over by the Christian and the chaplain. The author does not discuss these issues. Perhaps this book will serve as an introductory text to be followed by more writing and study in this much neglected area of ministry. Pace, himself, suggests that a Biblical and theological approach to penology and criminology must be developed. Amen!

Despite his comprehensive introduction to an effective ministry in prisons, the author gets needlessly bogged down in a diatribe over the pros and cons of Clinical Pastoral training for chaplains, and the chaplain's source of income. Pace finds C.P.E. wanting and he also feels strongly that the chaplain's wage should come from the church rather than the prison.

Perhaps some of the author's minor conclusions regarding chaplaincy training, income and the establishment of a "Church Behind Bars" may be difficult to accept, but his overall thrust is very pastoral, deeply rooted in both the Word and personal professional experience, and serves as a challenging and vital source of information related to the ministry to the prisoner in our modern leper colonies (a ministry heretofore benignly neglected?).

Although the book is written about the American correctional situation and challenge, it is most adaptable to our situation in Canada— only the names are different; the problems, issues, challenges, and opportunities are the same. If one believes Christ came to minister to all men, one does well not to ignore this book.

ANDIJKER PICNIC

will be at
Waterworks park, St.Thomas
JULY 1, 1977

The Frisian club
"OM UTENS"
will have their annual picnic on
FRIDAY, JULY 1
in Crysler Park, East of Morrisburg
on Highway 2.
Everybody from Dutch descent
welcome. Camping place available.

MISSIONARY TOUR TO MEXICO

November 3-11 **Tour Leader: Rev.Jack Quartel**

A unique opportunity to visit this challenging mission field. The tour includes visits to the Juan Calvino Seminary, the Wycliffe Headquarters, the Mexican Home Bible League offices, the Pyramids, many tourist attractions and your choice of going to Acapulco or to Oaxaca. For complete information contact:
Rev.Jack Quartel, 7 Gilby Drive, Ottawa, Ont. K2E 5S4. Tel.(613) 224-3608. John Vander Boom, Canadian Home Bible League, Box 524, Station 'A', Weston, Ontario M9N 3N3. Tel. (416) 741-2140.

BOOKS . . . BOOKS . . . BOOKS!!!

If you support Christian Education, put your money where your heart is. Books with a Christian perspective are needed in our schools.
$30,000.00 is needed for 1977 to underwrite the cost of the N.U.C.S. Curriculum Program for Canada.
You can make these textbooks a reality by supporting our Foundation. Please send us your gift today! It's tax deductible.

Fred Vander Velde
Executive Director

Canadian Christian
Education Foundation Inc.
2389 St. Francis Drive
Burlington, Ontario
L7P 1V3

FRYSKE DEI

Freed 1 July 1977
Begjint de moarns
om 11 ure yn de
Pinehurst Conservation
area Park, 4 miles north of
Paris, Highway 24A
Spultsjes en keatsen foar
jong en ald.

---

editor: Pete Layer

LET'S PLAY CHESS

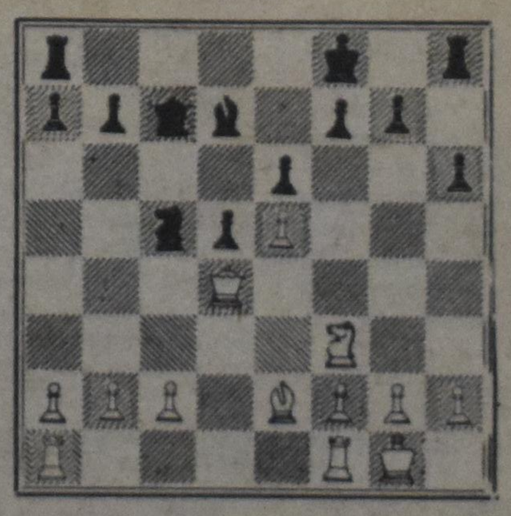
Results
Finals 1976

J.Fennema 0 (0) W.R. BOer 1 (1)
W.R. Boer 1 (2) D. Verkuyl 0 ()
Mr. Vander Geest and Mr. Boer are tied for the lead with 2 points each. However, another finalist is still to be declared - a winner from Group J.
Group B 1977
J. Eisen 1 (1) B. Dikland 0 (0)
The deciding game is being played between Mr. Amsinga and Mr. Eisen.

FILES IN THE MIDDLE GAME,

The position after the fifteenth move by White in a correspondence game played in the 1974 Finals is as follows:

Dickland
Black



White
Vander Geest

The middle game leaves much to the imagination of the players. Strategy has to be decided, and also the way to carry it out. In this game both players decide that the control of the QB and Q files are the key to a good game. The goal is to control the seventh rank with Rooks and Queens via the QB ar Q files. A lot of preparation is needed and each player sets about his task as follows:

White	Black	White	Black
15. .....,	P-QR4	18. KR-Q1	R-Q1
16. QR-B1	P-QN3	19. P-QN3	K-K2
17. P-B4	B-B3		

Threatens 20. --, PxP; 21.QxP, BxN; 22. BxB, QxP.

20. PxP,	BxP	22. RxR,	RxR
21. Q-KB4,	BxN	23. BxB,	R-Q2

Black has gained control of the Q file. His Knight seems stronger than White's Bishop. His one weakness -- the position of the King -- does not seem to be a factor. Can Black turn this into a win?

24. Q-K3	Q-Q1	26. P-B3	R-Q7
25. B-K2	R-Q5	27. RxN	RxB

The position of the Black King enables White to force a trade. Black must also relinquish his control of the Q file. If 27. --, PxR, 28. QxP ch., K-K1; 29. B-N5 ch., R-Q2, etc.

28. QxR	Q-Q5 ch.,		
29. Q-B2	QxR	30. QxQ	PxQ

For Black it is better to go in the end game maimed (unconnected Pawns in Q side) without the Queens on the board. It is now up to White to show that Black's unconnected pawns prove to be a fatal weakness. The endgame (drawn) will be shown in a later column.

COME GROW WITH US IN HOUSTON

Houston, a rapidly expanding rural town in beautiful B.C., will become an exciting place for people with the reformed vision, especially young families.
If you and your family are adventurous enough to be willing to make a fresh start and eager to make your church membership rich and meaningful, Houston may be just the place for you and your family.
We of the Houston CRC will welcome you and your family and help you to make our town your permanent home.*
If you are interested, we'd like you to contact us at the below address. Who knows you may wind up growing with us.

Houston Committee
Box 647, Houston, B.C.
V0J 1Z0

* Local Chr school available.

Notice for the Ontario, Canada students at Calvin College, Dordt and Trinity Colleges.

The Ontario Aliance of Christian Schools is continuing a loan fund to assist those students from Ontario, Canada who take courses leading to a BA in education. We hope to be able to give some assistance for the 1977-78 college years.

Application forms are available from the O.A.C.S. Teacher Recruitment Fund. Write to:

I. Witteveen, secr.
O.A.C.S.Teacher Recruitment Fund
460 Main St. E.Suite 301,
Hamilton, Ont. L8N 1K4

Notice: All requests for application forms must be received by the O.A.C.S.office on or before July 16, 1977.

THE WILLOWDALE CHRISTIAN SCHOOL

has scheduled a Farewell Evening
for its principal of 12 Years:

MR. N. VANDOOREN, B.A., B.E.D.

on Tuesday, June 28, 1977
7:45 p.m. in the School Library

All those interested are
cordially invited to attend.